Second Class Mail
Printed in Canada
Postage paid at St. Catha
and Lewiston, N.Y. — See page 2.

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L3M 1V5

CALVINIST CONTACT
36th YEAR OF PUBLICATION, No. 1764
OCTOBER 24, 1980

South African connection began in Halifax

by Virginia LaGrand
C.C. Correspondent

In Halifax, where the Christian Reformed denomination is represented by one small congregation — and that located one block from the Unitarian Universalists on one side and the Christian Scientists on the other — we have to be ready with more than a denominational label when referring to our church.

Indeed, the congregation has chosen "All Nations" as a Biblical name to match our diverse backgrounds and our welcome to visitors and new members. Nevertheless, visitors who look at the Psalter Hymnal are sometimes taken aback to discover that all the committee members have Dutch names, and such visitors may even deduce — as did one recent guest "you have to be Dutch to belong to this church."

Others of our Canadian neighbours simply read "Christian Reformed" as "Dutch Reformed" if they hear a Dutch accent, and when they hear about the Nederduits Gereformeerde Kerk in South Africa, their associations with "Dutch Reformed" begin to have more to do with racial oppression than with cleanliness, thrift and hard work. One member of the Halifax congregation who does speak with a Dutch accent was horrified to be told last year, soon after a television documentary on South Africa: "I wouldn't have anything to do with your church. Just look what it does in South Africa."

As it happens, the Maritime Christian Reformed Churches have joined with the Halifax congregation in trying to define the nature of our relationship with both the Nederduitse Gereformeerde Kerk (white) and the Nederduits Gereformeerde Kerk in Africa (black). Two years ago the Kentville, NS consistory brought an overture to Classis Eastern Canada asking Synod to support the (white) signatories of the South African Koinonia Declaration in their attempt to speak from their faith to the racial situation in South Africa. This overture was adopted by Classis and sent on to Synod. The following year the Classis adopted and sent to Synod an overture originating in Halifax asking that the Christian Reformed Church in North America take steps to come into official "ecclesiastical fellowship" with the NGKA (black). This suggestion was endorsed by the Interchurch Relations Committee in their report and adopted by the 1979 Synod.

In the Spring of 1978, when the Koinonia Declaration was being widely discussed in the Christian Reformed Church, an interest group formed within the Halifax congregation to set up a scholarship program which would assist black pastors from South Africa to get post-graduate theological degrees at Calvin Seminary.

The idea was modeled after a very successful program in operation at the Theologische Hoogeschool in Kampen, The Netherlands. It was also a response to the visit of Rev. Page Ndara, a former clerk of one of the NGKA Synods who visited Halifax, Kentville, Chicago, and Grand Rapids in March 1978. Rev. Ndara spoke of the need he saw for some black South African pastors to find out what life was like in other parts of the Reformed community.

Several factors in the life of the All Nations Christian Reformed Church in Halifax and the other Maritime churches led the congregations to press for such a scholarship program. To those who live on the East Coast of Canada, the Atlantic Ocean is a link with Europe and Africa. Ships from other parts of the world are always coming and going in the Halifax harbour. Their crews shopping in downtown stores are a familiar sight. Although shiploads of immigrants no longer dock in Halifax, the city does have an international airport, and travellers from Europe or Africa can often choose whether they want to travel to the mid-west via Halifax or New York City.

Another factor for all the Maritime churches is their realization of how they have benefited in their understanding of the world church through the witness of Elder John Orkar and his wife, Esther. The Orkars came to Halifax as students.

For the Halifax congregation, African student visitors are a normal part of church life. Many students are drawn to Dalhousie University by its internationally known African Studies Centre. Referred to our church by Dr. Orkar, many of them visit services, and several have become members for the duration of their stay in Halifax. The wealth of Christian experience they bring from other cultures is both a challenge and encouragement for our own Christian community.

The original rationale in Halifax for a South African theological scholarship program was that there could be benefits to both parties of the arrangement. The pastors, who were not being allowed to study theology at (white) post-graduate degree-granting institutions in South Africa, would be able to earn degrees. At the same time they and their families would be able to see something of North America and of the Christian Reformed Church here.

The North American Churches, on the other hand, would get a chance to meet black Christians from our sister church — the 650,000 — strong NGKA. With these ideas in mind, the Halifax group started trying to work with denominational agencies which might be able to supervise and fund the program.

They first turned to the Committee for Educational Assistance to Churches Abroad (CEACA) which at that time was primarily involved in helping overseas seminaries get theological libraries, and was scarcely able to sponsor students from other countries. For this reason, CEACA's first role in the South African Scholarship was that of receiving and administering donations solicited for the scholarship from churches, individuals and agencies throughout the denomination.

Now, two years later, Rev. Sipho Hlakanyana is the second South African pastor to study at Calvin through this scholarship effort. He is at present living in Grand Rapids and hopes to complete his ThM degree in December with a dissertation on the history of the NGKA in Cape Province. His scholarship support was given by the Synodical Committee on Race Relations (SCORR) and administered by CEACA.

The All Nations Christian Reformed Church in Halifax pledged to try to raise $700 a month for the support of his wife, Daphne, and their eight children back in Lady Frere, South Africa, since Rev. Hlakanyana's denomination could only give him three months of paid leave to take up his scholarship. The Maritime churches as well as individuals and other churches both within the Christian Reformed denomination and outside it have responded to the call for money to support the Hlakanyana family, and so far each month's cheque has been sent.

The first South African black pastor at Calvin, Rev. Benjamin Mbenenge, was able to bring his wife, Patience, with him to North America, and their first child was born in Grand Rapids. At Calvin he made up for deficiencies in his previous theological training. By studying Hebrew and advanced Greek, he was able to earn a M.Div. degree during the time he spent in Grand Rapids. The Mbenenges have returned to South Africa where Benjamin has resumed his responsibilities as a parish pastor.

One aim of the scholarship program was to allow both the South Africans and the North Americans to learn about each other's societies. Since both pastors have come to Calvin Seminary via Halifax, their first impressions of North America were taken here and their reactions can give us some insight into their experience. For both men, addressing a multi-racial congregation was an unusual experience.

When the Mbenenges were invited to a member family's home for coffee, one thing that seemed strange to Patience was that they were served from the same set of china as the white guests. Both the Mbenenges and Rev. Hlakanyana were amazed that (white) women here

Continued on page 6

THIS WEEK:
C.C. has
a
"Lifestyle"
issue.

Viewpoint

A church organized to the teeth

There are occasions when I break out of the local church environment and go visiting "out there" where many of you live. The recent Thanksgiving weekend afforded me such an opportunity and it is on those treks that I realize what the church is all about.

Christ's body is spread out across this vast land. When we are caught up in the activities of our own local church we tend to get the impression that the term "church" means "committees" and "decisions" and "budget shortages."

"Church" means "busy" for most of us. We are all engaged in a variety of regular meetings to attend and functions to perform. But when you get the opportunity to go visiting with family and friends who live some distance away, you immediately get a different impression of "church." Then, it suddenly becomes a gathering of Bible-believing Christians, a communion of the saints, a place where essentially Dutch Calvinists settled and formed a church.

It is then that you say: "This is what the church is all about." The committees and societies and organizations are all there to see to it that that body of Christ functions properly and in an organized manner.

It is also on those occasions that one tends to rebel against church structures. I don't mean the buildings in which we worship on Sundays but instead the committees and boards and office complexes which we seemingly need to run things properly.

There are groups of people in Williamsburg, ON; Iron Springs, AB; Truro, NS; downtown Calgary and Toronto; Surrey, BC. These and hundreds of similar places across North America are the church and what is done in each individual church has a great deal of significance for Christ's body.

You see, I'm a committee man. The process of nomination and election has placed me there, at both the congregational and denominational level. I rather enjoy meetings but lately I find myself "meetinged" to death.

It takes a trip away from home to clear my Calvinistic senses and to re-evaluate our pre-occupation with committees and boards and staff. I look at the denominational headquarters of the Christian Reformed Church in Grand Rapids and one cannot help but be impressed at the structure.

There is a sprawling two-storey building which houses every denominational agency except the Back To God Hour (which is in a Chicago suburb). Each agency has an elaborate staff with budgets to match. The church operates like a well-oiled machine.

You might recall that there was a tremendous push in recent years to get a Canadian office for our denomination so that some of those agency functions could be handled on this side of the border. Canadian government tax regulations forced the denomination to look at a duplication of the Grand Rapids operation so that virtually each denominational agency will also soon be represented in the Canadian office.

Denominational agencies are starting to locate in the Canadian office of the Christian Reformed Church, located in a mall in the heart of Burlington, ON. As they move in and bring in staff with them, we can see the makings of another superstructure.

Perhaps it's Canadian (Dutch?) frugality vs. American organizationalism, but it seems to me that thousands of dollars could be saved annually by going to an equally functional but less luxurious location and by sharing secretarial staff.

I realize that the Canadian office is being operated by the head office in Grand Rapids and that, I presume, is only logical. It would have been nice to give Canadians a great deal more input concerning location of the offices and the kind of staff structure that was needed.

Offices and personnel, boards and committees are a necessary evil which on occasion make us lose sight of the work within the local congregation.

We need to have agencies to carry out the work of World Relief, World Missions, Radio and Television Evangelism, Church Education, but sometimes our eyes are filled with the internal workings of these agencies and we ignore the "real" church where we gather from week to week to be filled with God's Word.

I hope that we will never lose sight of the congregation's significance.

Keith Knight

Our Faith, Other Faiths

Asian Christians and the Old Testament scriptures

by Johan D. Tangelder

How authoritative is the Old Testament? Can one claim for the Old Testament any more authority than the Scriptures of other religions? Many Christian thinkers in Asia seriously question the authority of the Old Testament for the church. They contrast the richness of the sacred writings of the eastern religions with the Old Testament. They see the Old Testament as a preparation of ancient Israel for Christ's coming and the New Testament, and all the other ancient sacred Scriptures, as a preparation of Asians for Christ and the Gospel.

Dr. Raimundo Panikkar, a Roman Catholic theologian and specialist in Hinduism and Indian philosophy, suggests that Christ came not to found a religion "and much less a new religion, but to fulfill all justice (Matt. 3:15) and to bring to its fulness, every religion of the world." He believes that "Christ is hidden and unknown, but really present in all the authentic religions of the world. The Christian is simply witnessing to a new dimension, hidden or unknown, of the same reality."

Stanley J. Samartha, associate secretary in the Department on Studies in Missions and Evangelism of the World Council of Churches, with responsibility for the continuing study on "The Word of God and the Living Faiths of Men," asserts that the word of the cross can be a stumbling-block and foolishness to people. But he believes that "theories of atonement based on outmoded ideas of sacrifice which make little sense today . . . should be particularly avoided." The Burmese scholar Khin Maung Din makes a similar claim when he writes that "Some of the traditional Biblical terms like 'atonement,' 'sacrifice,' 'blood offering' may have had supreme religious significance for the Old Testament Jews within their particular culture and history, but these same terms have no religious meaning, and at times even take on an irreligious or anti-religious meaning for men of Oriental faiths. In such a religious context, if conventional Christology insists on using those relative Jewish concepts in an absolute way, then it will be imposing an unnecessary stumbling block to the Gentiles of the East and the fault will be more with the preacher than with the hearers of the Word."

Dr. Klaus Klostermaier, a German Roman Catholic theologian, visited one of the sacred places in India to have dialogue with Hindu scholars. After this experience, he wrote: "The more I learned of Hinduism, the more surprised I grew that our theology does not offer anything essentially new to the Hindu. When we transpose the knowledge of Christ into the depth of Brahmavidya (Knowledge of the Supreme and Union with the Absolute) we begin to understand that, essentially, the stipulations set down by Indian theologians for the attainment of Brahmavidya are a first step towards knowledge of Christ."

To equate the Old Testament with the sacred Scriptures of Eastern religions is to deny the unity of the Bible. Also, Christ is not the fulfillment of the hopes and aspirations of ancient Asian faiths. The person and authority of Jesus Christ must be understood against the background of the Old Testament. He is the fulfillment of all prophecy (Luke 4:21).

After the resurrection, Christ opened the Scriptures to His disciples. "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? Then opened he their understanding, that they might understand the Scriptures" (Luke 24:32, 45). "Paul — for three Sabbath days reasoned with them from the Scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ" (Acts 17:2, 3). The Scriptures cannot be broken (John 10:35). They testify of Jesus (John 5:39).

In the sacred Scriptures of the non-Christian religions in Asia, history plays no part. Events are not important. In the Bible, historic events are important and have deep meaning. Israel's exodus from Egypt, the wandering in the desert and the possession of the promised land are, as Dr. Edmund Clowney writes, "Symbolic events of the redemptive history and have typical reference to the realization of redemption in Christ."

When our Lord came into this world, he was not without a genealogy. He was born of a woman and of a particular line — "Made of the seed of David" (Rom. 1:3).

The Old Testament saints looked forward to Christ's first coming; and, we, who are in Christ, have within us the blessed hope of His appearing. (c.f. Titus 2:13). The day will come when we shall sit down together with Abraham, Isaac and Jacob in the Kingdom of God.

Both Testaments have one grand central theme — Jesus Christ. No Scripture of any religion can serve as a substitute for the Old Testament. The Scriptures are one. "For I delivered unto you," said the apostle Paul, "first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures" (I Cor. 15:3, 4).

Calvinist Contact

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Subscriptions
$12.00 for one year and $20.00 for two years. Overseas by Airmail $40.00 Surface mail $25.00.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON

Advertising
Display advertising deadline is Thursday 10 a.m. of the preceeding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except for the 8th and 29th of August and the last issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: Send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092

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Christmas at sea in November

Dear Sir:
When you want to join, again, in this action for seafarers, this year, you will want to read this carefully!

What should a Christmas gift parcel for a seaman contain? So as to be sure that every parcel is of about the same value, and so as to facilitate shipping, allow me to suggest that you obtain from a local shoe store, an empty children' shoebox.

It is suggested that each box contain at least one item of some value; for example, a pair of socks, scarf, pair of gloves, a touque, tie, handkerchiefs, cuff-links, bath towel or some after-shave lotion.

It is further suggested that each box also contain a set of airmail envelopes (with or without a writing pad) and a package of candy, chocolates or nuts.

Should you wish to enclose one or two other small items, such as a clothes-brush, or a shoe-shine kit, or a miniature clothing repair-kit, etc., feel free to do so.

Finally, we suggest that you enclose a small card, preferably with a few lines of your own on it. Please put your name and address on the card. Many seafarers would like to respond but can only do so when they have your name and address.

Kindly wrap each parcel attractively and firmly. Do not attach a small piece of white paper on the outside marking the contents.

Mail your parcel individually (wrapped, again, in strong brown paper) before November 22, to: Rev. H. Uittenbosch, Mariners House, 165 Place d'Youville, Montreal, PQ H2Y 2B2.

If you ship parcels in lots (as a group, society or church), please mark clearly on the outside of your big box how many parcels are inside.

Those of you who always remember the port ministry on the West Coast and particularly the Rev. J.E.F. Dresselhuis, kindly note that this year Rev. Dresselhuis' central office in Vancouver is not in a position to accept Christmas parcels, as the Rev. Dresselhuis is temporarily absent from his office.

Hans Uittenbosch,
Montreal, Quebec

Vivid memories

Dear Sir:
I am much pleased with the write-ups of the 35th anniversary of *C.C.* Historically correct and well done!

It gives me a vivid remembrance of the early *C.C.* days and later growth of the paper. *Calvinist Contact* is still very much alive and growing. What has God done and is doing today! All thanks to Him.

Paul de Koekkoek,
Seattle, Washington

Be supportive of the minister

Dear Sir:
The fact that nearly a dozen of our ministers either resigned, or were released, or dismissed from the ministry, raises some probing questions. Do those men of God who preach to us twice from the pulpit each Lord's Day, live in close fellowship with Christ, the Chief Shepherd of His flock?

Do our elders truly rule each church, pastor as well as congregation? One thing is very clear: Our ministers should not be put on a pedestal. They are men of like passions as Elijah, who do not have the meekness of Moses the long-suffering of Job, and the self control of the Apostle Paul.

Our pastors must be men of prayer, and we must back them up in prayer. If his sermons or habits are not tolerable, confront God in prayer first, then your pastor. Cowards chop up a preacher behind his back. Don't only tell him when you think his sermon is unsatisfactory, but pay a compliment as often as you can. With vacant parsonages all over the place, by God's grace and all of us doing a positive part, may this trend be reversed!

Peter Tensen,
St. Ann's, Ontario

A secular heading

Dear Sir:
Re: your headline on the Sept. 19 edition of *C.C.*, "Graham preaches in oil rich Alberta;" this type of headline is meant to be used in a daily newspaper or tabloid, not in a paper such as the *Calvinist Contact*.

It is very true that oil is creating a big boom in Alberta, but for the sake of creating unity in the CRC in Canada, which is already so spread out geographically, headlines of this type should not be used. Many members of the CRC in Alberta have to struggle just as hard as CRC people from other provinces in order to make a living, pay their bills, etc.

Headlines of this type only serve to seemingly point out disparities in different regions of the country; we do not need to have regionalism pointed out in such a way, but through God's Holy Spirit, let us work for unity, even in such areas as journalism in our *Calvinist Contact*.

Mrs. Kathryn Bruinsma,
Niton Junction, Alberta

Editor's Note: You're right!

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Church Page

Pastoral Pondering

Encouragement for troubled parents

Last week as I was looking at a local bookstand, I noticed a book entitled *Parents In Pain* by John White. Intrigued by the title, I picked it up and browsed through it. Thoroughly hooked by then, I bought it and read it. Now I want to recommend it to you.

Parents In Pain is not a book on how to raise children. It is a book of comfort and counsel for parents whose children, particularly adolescents, are causing them a great deal of stress, misery and heartache. At the same time, it is a book which provides preventative medicine for parents whose children aren't yet in that stage.

Written by a psychiatrist from Winnipeg, a Christian, and a parent who has experienced pain through the activities of his own children. He writes with biblical and psychological insight, with compassion, and concern. He provides the kind of comfort that parents who are experiencing family crises need, such as the reminder that the best homes can produce monsters and the worst homes can produce fine, upstanding citizens. He gives much-needed counsel, as in the case of relinguishing our children to God. He has a well-balanced view of the problem and the partial answers. He has written a book which you ought to read if you are a parent, whether or not you are presently in pain. It can happen to you."

There is a study guide available to go with the book. I think that this would provide a good subject for study for a group of parents. If you'd like to get into a small group to study and discuss this book, let me know. We'll try to set one or more groups up and make sure we have enough books available.

Rev. F. Breisch,
First Chr. Ref. Church,
Calgary, AB

Mandate of the Education Committee

The Education Committee will read, study, discuss and recommend to Church Council educational material for use in the whole education program of our church: Sunday School, Catechism, Pre-Confession.

If requested, the Committee will study, discuss and recommend study material to the different society groups within the church (Young Peoples Society, Couples Club, Ladies/Men Societies, Cadets/Calvinettes, Adult Study Groups). Please note that the Education Committee often receives such materials from various places. Contact the pastor if you or your group are interested in reviewing these materials.

The Education Committee will be responsible for recruiting teachers for Sunday School and for Catechism, and making such recommendations to Church Council for approval. Names of prospective teachers shall be submitted to Council for approval before the recruiting begins.

The Committee will engage in long-range planning and will make recommendations each year concerning regrouping and class sizes, according to the various age levels, for both Sunday School and Catechism.

All budgeting matters for the education programs in the church will be discussed regularly and recommendations made annually to the Church Council.

The Committee is directly responsible to the Council of this Church.

Chr. Ref. Church,
Tillsonburg, ON

Commitment?

It's tough bananas when you commit yourself. Of course when you promise something in the church and before the Lord you don't expect to get away with not making good on your promise. You will end up not respecting your church, not respecting your parents, your elders, deacons or pastor anymore. Many young people see how several members who have made public profession of faith long ago or recently, shrug it off by being unfaithful in church attendance, by not taking seriously their attendance at the congregational meetings, by not taking seriously their promise for good stewardship. And every time the minister and the elders come up with the call to commitment and to join the battle against apathy and sloth and other forms of unfaithfulness, they must hear that so-and-so is not doing it either. So why pick on me?

Press Parade

Everybody knows that it is not very exciting to be a member of an uncommitted army. Neither is it a joy to hit too many times upon non-committed, easy-going and basically indifferent members. I speak for many of our young people who long to see a church where those who have committed themselves to be Christian soldiers follow the Lord.

So if you were lax in your church attendance, morning and evening, and/or neglectful in your going into your inner room to consult with your covenant God, or disobedient in giving your share for the household budget of your church, or in other obvious duties of your membership, remember that you not only hurt the army of the Lord, but him, who hears you and sees you and showers you with grace. Or are you not really born again? Are you not really saved? Search your heart to see whether you are really in the faith!

Rev. A. Vanden Ende,
Westmount Chr. Ref. Church,
Strathroy, ON

Zebra Club meeting

All couples of which one or both partners is not from Dutch background (different stripes from different tribes) are invited to a meeting at Luke and Sandy VanHarmelen's place to discuss our thoughts and feelings about the Christian Reformed Church, the local church community, both positively and negatively, and how we can grow together and help each other, in our personal life, our home life, and how we could help the church to become more what it should be. They hope to see many of those partners there.

Surrey, BC

Church News

Palmerston, Alive and well

When we first organized in Palmerston in February, there were 40 families for a total of 179 members. Since then, family membership has grown to 47 with an additional 4 single members for a total of 215. Four of the families bought farms in the Palmerston area.

For the first five months ministers served us on classical appointments. Rev. Ouwinga of Grand Rapids was with us during July and August. Even though he had been in retirement for several years, both he and his wife came to know us all very well.

In June, we called on Rev. A. Dreise from New Glasgow, NS, and after a period of intense waiting and prayer, he accepted our call. What a relief that was for our congregation and how thankful we were. Rev. and Mrs. Dreise's fifth child was born in August. The Dreise's arrived on September 6.

On September 10, our open house farewell evening was held for Rev. and Mrs. Ouwinga. We were truly blessed by their ministry and we remember them with affection.

On September 11, Rev. Dreise was installed. Rev. Veldhuizen, of Drayton, our counsellor, led the service. Rev. Breedveld of Kitchener preached the sermon, and Rev. Ouwinga charged the new pastor and the congregation. Murray Koetsier, our able president, also spoke a few words. Congratulations were received from surrounding churches, and a very warm welcome from our United neighbours across the street.

How we hope and pray, that we may truly be of influence for the Lord in this community. A welcome evening for the Dreise family concluded all these special events.

And now we pray to the Lord, that as congregation under Rev. Dreise's guidance, we may be used in His service.

G. Hietkamp,
Palmerston, ON

"Guelph grows in love"

At our June congregational meeting, 88 percent of the membership of the Guelph Christian Reformed Church voted in favour of extending and renovating present facilities. The plans included the addition of an auditorium, new kitchen, a pastor's study, and the remodelling of the existing basement into classrooms and a new nursery. The contract was extended to A.L. Riemer Ltd, for $179,000. Under his meticulous and capable supervision, the building should be completed in early November.

To finance this expansion, a drive was organized under the title, "Building in Love." Since we are not only building physically but also communally. Chairman of the drive was Gus Bus. A total of 70 people were directly involved. Every family and single member were to be contacted in the congregation. Families were urged to discuss ways in which children could contribute — no matter how small the amount.

On September 15, 40 canvassers met for a short inspirational kick-off led by Rev. J.D. Hellinga. All the canvassing was completed on two evenings. The results of the drive were tallied at the congregational potluck supper on Friday, September 19, at the Woodland Christian High School. 370 people turned out to learn that 95 percent of the congregation had participated in the "Building in Love" drive. A total of $93,000 in gifts and $86,000 in loans were collected. Of this amount, children contributed $2,500. One could surely feel the communal spirit of building in love!

Rev. B.J. Haan concluded the beautiful evening with a stirring message urging us to continue to stand on God's promises and from there to continue building with a vision!

In closing, we thank God for the capable and gifted leadership Guelph has been given in the many different areas required to build in love. Not to us, O Lord, not to us, but to thee be the glory!

We trust that the Christian community of Guelph will continue to build in love on that basis due to the faithfulness that God our Father has shown to us!

Jake & Minka Vriend,
Guelph, ON

FROM COAST TO COAST

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Brooks-CKBR ..... 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT .. 7:30 a.m. 1110
Edson-CJYR ..... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB .. 8:30 p.m. 1280
Peace River-CKYL ... 7:00 p.m. 610

BRITISH COLUMBIA
Abbotsford-CFVR . 11:30 a.m. 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY ..... 7:30 p.m. 1500
Kamloops-CFFM-FM (Sat) ..... 10:00 p.m. 98.3
Langley-CJJC ..... 10:00 p.m. 800
Osoyoos-CKOO .... 8:30 a.m. 1240
Penticton-CKOK .... 8:30 a.m. 800
Port Alberni-CJAV (Tues) ..... 9:30 a.m. 1240
Smithers-CFBV .... 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB ... 9:00 a.m. 1470
Vernon-CJIB ..... 9:30 p.m. 940

MANITOBA
Altona-CFAM ..... 9:30 a.m. 950
Boissevain-CJRB .. 9:30 a.m. 1220
Steinbach-CHSM .. 9:30 a.m. 1250
Winnipeg-CKJS ..... 9:15 a.m. 810

SASKATCHEWAN
Regina-CFMQ-FM .. 8:30 a.m. 92.0

ONTARIO
Brantford-CKPC .. 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS .... 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC .... 8:30 a.m. 1380
Ottawa-CFGO ..... 8:30 a.m. 1440
Owen Sound-CFOS 1:30 560
Pembroke-CHOV(Sat) 7:00 p.m. 1350
Sarnia-CHOK ..... 6:45 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS .... 9:00 a.m. 1240
Thunder Bay-CFPA . 9:30 a.m. 1230
Toronto-CKFH ..... 9:30 a.m. 1430
Wingham-CKNX ... 10:30 a.m. 920
Woodstock-CKOK . 8:30 a.m. 1340

NOVA SCOTIA
Digby-CKDY ..... 5:00 p.m. 1420
Kentville-CKEN .... 5:00 p.m. 1490
Middleton-CKAD ... 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB ..... 8:00 a.m. 1270
Windsor-CFAB .... 5:00 p.m. 1450

QUEBEC
Montreal-CFCF .... 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB . 10:30 a.m. 550
Newcastle-CFAN ... 9:00 a.m. 790
St. John-CHSJ ..... 7:00 a.m. 1150

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall .... 9:30 a.m. 1170
CFCL-Timmins ..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal .... 8:00 a.m. 1090
CKLM-Montreal .... 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers .. 7:45 a.m. 550

THE BACK TO GOD HOUR

P.O. Box 5092, Ottawa, Ont. K2C 3H3

Quebec's Reformed Evangelical Alliance states its faith

Last week's front page story by Rev. Martin Geleynse on the "reformation" within Quebec referred to the Reformed Evangelical Alliance (Alliance Reformee Evangelique), a new body which is establishing firm roots in Roman Catholic soil.

Below is the Alliance's statement of faith and purpose, as promised in that article.

1. We thankfully recognize the mighty work of the Lord among the French Canadian people in that we now see so many doors and hearts and minds opening for the gospel.

2. With humble gratitude we find ourselves united by the Spirit of the Lord, although coming from different places, backgrounds and religious affiliations, brought together for our mutual encouragement and strengthening of the faith, called to witness in deed and word to the good news of man's reconciliation with God through Jesus Christ, our Lord.

3. We recognize and accept each other as brothers and sisters in the Lord Jesus Christ, in the unity of the Christian faith as it has found expression in the Apostle's Creed, the Nicene Creed and the Athanasian Creed, and as it has been formulated in the creeds of the Reformed faith: the Westminster Confession, the Heidelberg Catechism and La confession de foi de la Rochelle.

4. On this basis, we as Christians in French Canada, at this place and at this time, reaffirm:

—a) that in the Scriptures of the Old and New Testament we are given the only infallible rule of faith and practice. He who intends to address himself to the issues of the day in our country must accept his guidance from these Scriptures in which the Almighty God has made known Himself and the decisive purpose of His will for this world and for our salvation. Outside and apart from these Scriptures there is no Truth. All human tradition, however significant and sanctified it may seem, must be verified by the Scriptures, for the Scriptures themselves are sufficient and clear in all that pertains to our salvation, and Scripture is its own interpreter.

—b) that these Scriptures testify to Jesus Christ, God's only Son, the second Person in the Holy Trinity, who together with the Father and the Holy Spirit is true God. He is also true man, our brother and fellow man through his birth from the virgin Mary. It is his atoning sacrifice on the cross of Calvary which alone is sufficient to make us right with God. There is no other Saviour. He alone is the Way, the Truth and the Life, appointed by God for our salvation. It is by the grace of God alone that we are saved through faith alone. This faith itself is a gift of God to lost sinners, according to His good pleasure and sovereign will alone.

—c) that this Jesus, risen again from the dead on the third day, ascended into heaven and is now sitting at the right hand of God in glory. To Him has been given all authority in heaven and upon earth. He is Lord of lords and King of kings, whose will alone is Law and whose purposes alone give meaning. Men everywhere must acknowledge Him and worship Him as Lord.

—d) that as followers of this living Lord we owe all primary allegiance to Him. The Holy Spirit Himself instructs us in the ways of the Lord by means of the Scriptures. Those who have been born again by the Spirit are called to a life of true discipleship. "Be holy, for I am holy," says the Lord. In such sanctification as a way of life, which is pleasing to Him, we glorify God in our bodies.

—e) that human history is the arena in which our Sovereign Lord works out His purposes to bring all things to fulfillment and to reconcile this world to Himself. Those who believe in Him and follow in His ways are His heirs, those who oppose and reject Him in unbelief are lost. The Scriptures therefore call all men to repentence and say: "Today, if you hear his voice, do not harden your hearts."

—f) that man by nature is a fallen creature, alienated from God and in enmity against Him. It is the sinful intent of the fallen human spirit that works itself out in history as the opposing force against God's grace. This can be recognized today in the powers of evil, sin, darkness, cruelty, violence, crime, lawlessness, corruption, among others. The only hope of overcoming this power of Satan is found in the victory of the Kingdom of God.

—g) that this victory has been won already, when Jesus Christ, our Lord, rose victoriously from the dead. But we do not yet see the full glory of this new order, because we walk by faith and not by sight. When He returns upon the clouds of heaven on the last day, we will at last see Him face to face. We are eagerly waiting for Him and we would hasten the day of the coming of the Lord when he will establish "the new heavens and a new earth in which righteousness dwells." We long for the return of Jesus who will judge the living and the dead.

—h) that the citizens of the Kingdom of God are called upon to live in this world as a separate people, the bride of Christ, the church of the living God. This church is a communion of people who truly believe in Jesus Christ, who serve God and who are filled with the Holy Spirit. This communion is always and everywhere present and extends beyond the boundaries of existing church structures. Our God has His children everywhere.

—i) that we are called to submit ourselves to Jesus Christ, who alone is the Head of the Church and who does not yield His primacy to anyone, neither in heaven, nor on earth. No one therefore may lay claim to or usurp the spiritual authority which belongs to Christ alone. We belong to Him with body and soul, now and forever, we owe Him our lives, our love, our obedience and our service. We are citizens of His kingdom and will obey God rather than men.

—j) that the Kingdom of God is a Kingdom of truth and of love. "Herein is love, not that we have loved God, but that He has loved us and gave us His Son to be the propitiation for our sins." Christ has left us with His commandment: "Love one another as I have loved you." It is this spirit of the giving love of the Lord which motivates us and which determines our actions toward our fellow man. He also demands that we love our enemies. In all that we do it is the love of Christ which constrains us.

—k) that as citizens of His Kingdom, we are His representatives and ambassadors in and to the world, urging all men to come to repentance and to be reconciled to God. We will therefore diligently work to present the claims and call of our Lord by every proper means at our disposal, so that others may share with us in the joy of our salvation.

—l) all authority is only legitimate and must be obeyed in as far as its decisions are in agreement with the Word of God. Men rule not by themselves or in their own right, but by the power and authority granted them by God. We obey the law of the land for the sake of Him whom it pleases to rule us by them, and to whom all human authorities are responsible. We pray for these authorities so that we may live in true peace, justice and freedom.

—m) that notwithstanding differences in race, nationality or sex, all men have been created in the image of God; all have fallen into a common sin and all are equally called to salvation in Jesus Christ. Therefore, we reject all forms of racial, sexual and religious discrimination as contrary to the purposes and will of our God.

Statement of purpose

It is our sincere desire that fellow Christians all across Canada as a whole will join hands and hearts and forces with us, by subscribing to the foregoing statement of faith and the following statement of purpose of the Alliance Reformee Evangelique which we hereby establish.

1. We intend to do our utmost to promote and effect organizational unity among all Christians who are of Reformed persuasion in French Canada, with the eventual goal of arriving at the establishment of an Eglise de la Reformee Evangelique with its own confession of faith.

2. We intend to support by any proper means (such as organizational efforts, literature ministry, manpower, finances, etc.) any legitimate effort by our members to spread the gospel of Jesus Christ in the French language.

3. We intend to establish and support a periodical which from a biblical point of view can respond to the spiritual needs of the French Canadian population.

4. We intend to initiate and support a book publishing house meant to reach as large a segment of the population as possible.

5. We intend to establish a relationship with the Back-to-God-Hour radio ministry of the Christian Reformed Church which broadcasts the only Reformed religious program in the province in the French language, under the name, "Perspectives Reformees," in the hope that this program may undergird our ministry, and also that our members may be used in the necessary follow-up for this broadcast.

6. We intend to work diligently toward the establishment of a program of Reformed theological training in the French language to assist the indigenous Reformed community in its training of pastors and workers.

7. We intend to adopt and support any other program or suggestions which serve the interest and stated purposes of our Alliance as well as those of the franco-phone community as a whole.

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Ontario Christian teachers attend annual convention

Some 600 Christian educators from all areas of Ontario (as well as a smaller number from Quebec and Nova Scotia) attended the annual Ontario Christian School Teachers Association (OCSTA) convention in Hamilton, October 23-24. Using the theme "Behold I Make All Things New," the purpose of the two day convention was to challenge Christian teachers to continue their task of teaching every subject from a distinctively Christian framework. This challenge came via keynote speakers and a number of workshop sessions.

Dr. Evan Runner, a philosophy professor from Calvin College in Grand Rapids, Michigan, addressed the delegates in two of the six major sessions on Thursday. Dr. Runner is well known for his contributions toward an integration of Christian philosophical thought and various levels of Christian activities such as education and politics.

Dr. Young, a geology professor, also from Calvin College, and Prof. Bert Polman from the music department of Ontario Bible College also addressed the delegates on the first day of the convention.

During the second day the teachers had a wide variety of workshop sessions to choose from. These workshops gave opportunity for interaction and new insights in curriculum studies.

The Ontario Christian Teachers Association, which organized the convention, has experienced substantial growth in the 26 years since its birth. From a membership of 25 in 1954 it has increased to approximately 500 members. The OCSTA members serve as teachers in over 65 schools belonging to the Ontario Alliance of Christian schools. The alliance is the largest single group of schools in Ontario outside the public and separate schools.

A detailed story with pictures will appear soon.

South African connection Continued from page 1

could keep up their homes without servants.

They hesitated to admit that some of their clothes needed washing since they didn't want to put their hostess to extra work at the scrubbing board. They had to be introduced to our oil-consuming servants: the washing machines, dryers, vacuum cleaners and water-delivery systems we in North America depend on so heavily.

The CEACA South African theological scholarship program has already started forging meaningful links with the NGKA in South Africa, and it seems that at last it will become an ongoing denominational priority as the original interest group in Halifax hoped. Already it has enabled two black pastors to earn academic degrees which will be of use to them and their people in their witness in South Africa.

The program did give these men a chance to see the Christian Reformed Church in North America, so they can be informed witnesses when they return to South Africa. It also gave some Christian Reformed Church members a chance to meet Christian brothers who will be returning to a difficult and dangerous situation. Trying to understand their position may give us insight into our own, and will certainly challenge us to pray for these men, their families, and their congregations.

We can all hope for a day when black pastors will be able to attend any South African university and when they will form a normal part of South African exchange groups. For now, as the CEACA report to the Synod of 1980 says: "We are convinced that our denomination's relationships and obligations to the black Reformed community require affirmative expression by granting such continuing assistance ... It is our intention in cooperation with other denominational agencies and interested persons and churches to continue to sponsor a black leader from South Africa each year" (1980 Acts, p.298).

PASTORAL COUNSELING

By Rev. Ralph Heynen

Hope for today

The predictions for the immediate future are filled with gloom and the more distant future holds little hope. Now possibly in an election year, we are made more aware of the threats of economic crises, if not economic disaster. The war machine of the Soviets is again in action and moving.

Many of the traditional morals seem to be crumbling in the family, society and in an ever-increasing way, there is evidence of breakdowns in the basic standards of right and wrong. Teenage pregnancies have become common. There are a number of open marriages and there is a great deal of sexual perversion. There is an open flaunting of sinful acts which we see on our TV screens and they definitely reflect the drift of our society and the attitudes of people toward this sort of thing.

If inflation continues, not only people on fixed incomes but an ever larger number of people will be brought to the poverty level and there is little to indicate that the end is in sight. Many today give expression of the feeling of hopelessness and pessimism. Does the victory of Easter, the hope that flows from a risen Saviour, have anything to say to us in a time like this? Christianity is a religion of hope and it has been that throughout the ages. The writers of the New Testament often spoke about hope even in the days of persecution. Paul writes about hope when he is sitting as a prisoner on death's row in a prison cell and he tells us to have hope. He seems to have that kind of hope.

Karl Menninger, the famous psychiatrist, expressed the thought that hope is an awareness of conscious wishes which like dreams tend to come true. In the literature and art of the world which I have read, the thought of hope has often been minimized. The Greeks considered hope an evil and it was only an elusion or a false one at that. Hope is used that way often today also. "I don't expect that it will happen but I do hope so" is a favourite statement of people."

When a person is seriously ill, even a doctor may say "there is not much I can do but you can always keep on hoping." This kind of hope is not really the Christian hope and that is not the way out. It is not that frail sort of thing that you lean on when you have no other way out because that kind of hope doesn't do anything for a person; it is just wishful thinking. The Greeks had a symbol of hope — a frail looking girl was leaning over a lyre which is an instrument that normally has seven strings. She is trying to pluck out a tune on the one last string. That was the Greek view of hope.

Doctors often tell us that people die because of a lack of hope. People do not have the will to live and they feel they do not have anything to live for and all the modern medical means cannot instill this one factor in lives of people, and that is hope. Throughout the years that I was working as a chaplain, part of the work which we were supposed to perform was to try to instill a bit of hope in people who looked at life so hopelessly and to stress that the Christian faith is not one that goes down into defeat but that goes on in hope.

Hope that is really fixed in God. It is important that we do this. A person is sick and all looks bad and there is a gloom that hangs over that hospital bed. Another person who has the same illness will say, "Give me a few weeks and I will be as good as new." What is the difference? The one has hope and the other has no hope. Hope is not an idle dream or an elusion that is just beyond our grasp but hope is a dynamic power within us and a reassurance that God rules and that He loves us. He will make it all work together for good.

In bad times when there are many frustrations, it is good to turn inward and to begin to draw on our inner resources — the inner strength that guides us — that directs the course of our lives. This is the power that we need and particularly as Christians we see this as God's dwelling in us in Christ or the spirit of God who exerts His power from within and it is a source of strength that never fades. It is a force that helps us to say, "I can do all things through Christ." It is hope that in darkness shows us the dawn, and in distress brings relief, and in the battle teaches us to feel that we are on the winning side. We have life in the face of death. We have joy in the face of sorrow and hope for today and for tomorrow.

I would like to see the influence of a greater degree of hope in our lives today. The testimony of Christians in our world is often one of complaining, moaning and whining just like the rest of the people. We could take a cheerful attitude if we would truly believe that God will provide. Now that does not mean that we ignore the means or that we just sit and wait until there is relief or until God hears our prayers. We are to work hard to do what we can but always in the dependence in the God of hope.

When a man is seriously ill, a doctor may say there is little chance that he is going to get well or he may even say, like what is sometimes said, "I will give you three months at the most." If our prayers are not answered positively and if the Lord takes the person then we know that a person has reached the place of his eternal hope. This is what makes hope so beautiful.

I have so often seen it in a mental hospital that hope is the kind of power that enables a person to reach beyond the frustrations and beyond the testing of life to see that everything leads on towards something more joyful. I would like to see that kind of witness in the lives of Christians today. The danger is that we look at the economy — we look at the shortage of gas and the price of gasoline — and we complain, murmur and whine just as though we were not Christians. Here is one place where a Christian should reflect the spirit of victory. Some feel that all these events today point to the fact that the day of the second coming of Christ is near and that may be true. But this too leads on to living in hope. Hope for His blessed return. So the great question for all of us is: What do we really want out of life? What will you have when all your hopes and dreams are ultimately fulfilled?

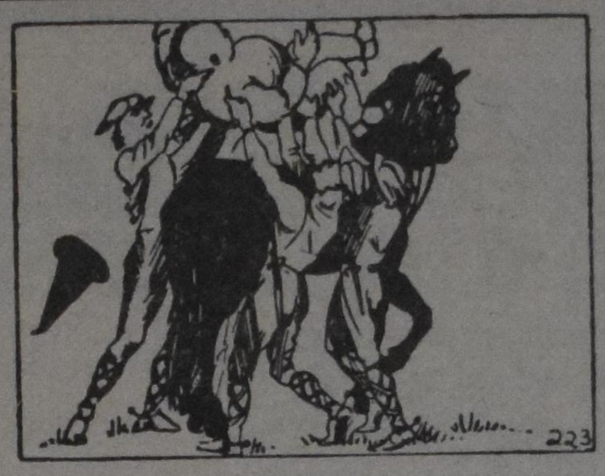
I trust that your hope is secure in Christ. He came as the victor over death and the grave but also the victor over life's circumstances and He tells us to put on the armor of God that we too may move forward to greater victory. I like the thought of Paul when he says: "Thanks be to God who giveth us the victory" and this is the victory you and I need. I am on the winning side and I am not going to lose — to my mind that is the spirit that ought to carry over in your life and mine in today's world.

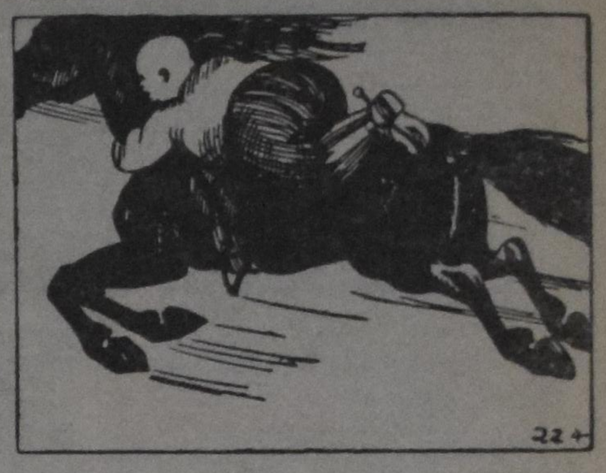
THOUGHT FOR THE WEEK:

Jesus came as a victor. He conquered death, the grave, sin, the powers of evil and He asked us to follow in His train in order that we too may be more then conquerors through Him that loved us.

The Adventures of the Jolly Baker

by W.G. Vandehulst





221. The ferryman helped first Mrs. Bumble then Mr. Bumble out of the boat. He doffed his cap and respectfully took two steps back to let them pass.

There stood the two travelers, wide-eyed with fear. What did all this mean?

The captain stepped forward and made a deep bow, almost touching his hat on the ground. "Welcome, doctor, welcome! His Royal Majesty the King of the North is pleased to welcome your learning and skills to his court."

Mrs. Bumble nudged her husband. "That's the same man we saw yesterday. The officer in the tavern. What does he want?"

222. "Would you please follow me, doctor?"

"Wha . . .wha . . . ?" stammered Bumble in confusion. "What? I'm no doctor! You're mistaken. I'll have nothing to do with doctoring. Just step aside. I'm here to bake raisin buns, and that's all!"

The officer grinned. He motioned with his hand. The soldiers circled them with their horses. Mrs. Bumble shuddered at all those fierce horses' heads around her. She pinched her husband's arm in fear.

Sternly the captain said, "Doctor, you will do as I say. His Majesty the King suffers terribly from fits of temper. He has ordered us to bring every doctor we can find to the palace to make medicine tor the King."

223. "Make medicine? Me? Never! Never again! I'm here to make raisin buns, I tell you!"

"Sure, sure!" laughed the officer. "I understand. You're afraid your ears are going to be notched if your medicine doesn't work."

"My ears notched?" Baker Bumble didn't understand, but he put his hands over his ears.

At a wave from the officer, four soldiers jumped from the saddle and seized Baker Bumble. "One, two, three . . . heave!" And he was sitting in the saddle on a huge, prancing black horse.

"No! No!" he shouted. "I won't go!"

224. He kicked and squirmed, but the poor baker forgot that he had spurs on his boots. The horse felt the sharp spurs raking his side. Startled, it reared. Then it dashed off at a wild run. Baker Bumble threw his arms around the horse's neck, screaming with fright. The pointed hat went flying.

"My husband! My husband!" screamed Mrs. Bumble.

Soldiers surrounded her too. "One, two, three . . . heave!"

"No, no! I'm a decent, proper lady! I can't ride a horse! What if people see me? No, no!"

But she was already sitting. On a side-saddle. The soldiers laughed. One of them said, "Just pretend you're a duchess out on a fox hunt."

225. Two soldiers chased Baker Bumble and rescued him. They also put the pointed hat back on his head.

Mrs. Bumble, riding side-saddle like a duchess, came cantering up beside him. Closely on each side of her rode a soldier to make sure she didn't fall.

"Fooorward!" shouted the captain.

And forward went the whole group, Baker Bumble leaning forward and Mrs. Bumble leaning back. They both held on for dear life, afraid the jogging horses would throw them off. They didn't say another word. They were too busy holding on. Beads of sweat ran down their faces.

The soldiers eyes them mockingly. They were no allowed to laugh, so they bit their mustaches in glee.

226. So it happened that the famous baker from *Baker Bumble's Bunnery,* who left his city in a donkey cart, arrived at the capital of the King of the North as a doctor, wearing spurs and riding amid a military escort.

So it happened that prim and proper Mrs. Bumble, who liked nothing better than to press her caps, polish her copper, and scrub her floors, arrived in the strange city riding high on a fierce horse like a duchess among her retinue.

Who could have guessed that their journey would end like this?

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'Anti-Soviet' Christian receives five-year term

MOSCOW (EP via RNS) — Russian Orthodox religious activist Lev Regelson, who confessed to "anti-Soviet" activities, has been placed on probation for five years. Mr. Regelson, 41, a lay leader of a group called the Christian Seminar on Problems of Religious Renaissance, was arrested last December.

At a trial here, he pleaded guilty to the charge of "anti-Soviet agitation, and propaganda" by publishing and sending abroad materials "calumniating the Soviet state and social system." The charge carried a maximum sentence of seven years in a labour camp and five years internal exile. In a statement after the trial, Mr. Regelson said he did not condemn his former colleagues "who do what I did previously and I respect their position." He added that he had changed his attitude "at the end of an internal process, without pressure."

One of his former colleagues, Alexander Ogorodnikov, the 29-year-old founder of the Christian Seminar, was recently sentenced to 11 years of hard labour and internal exile for "anti-Soviet" activities. The seminar has attracted a number of young Russian Orthodox intellectuals concerned with religious revival in the officially atheist Soviet state. One of Mr. Regelson's friends, distressed at his apparent change of attitude, called it a "veritable tragedy" for the seminar movement, which was designed to intensify spirituality in the Russian Orthodox tradition.

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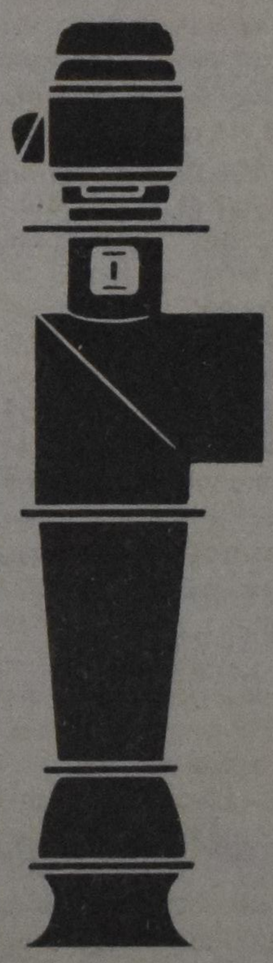

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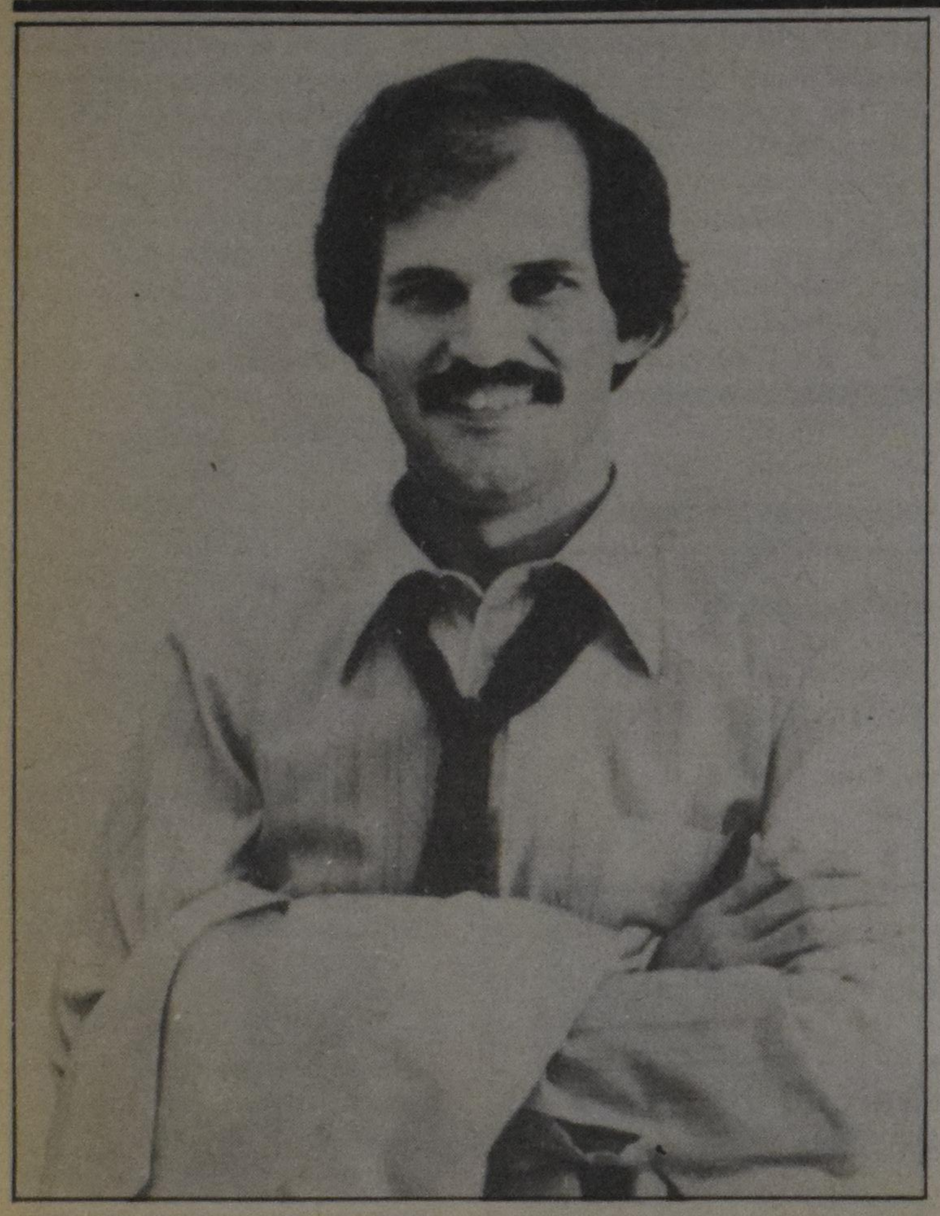
Popular music

Ward's latest album is a masterpiece



by Bill Van Dyk
C.C. Music Critic

A while ago I was going through the FM dial on my radio, searching for a good station to listen to when I came across a station that played something that sounded like muzak: light fluff, perfect for background music while you work or read since ycu can listen to and comprehend this music without the slightest mental effort. This, of course, leaves your mind completely free to do something more worthwhile, like thinking, while giving you a vague sense of warmth and well-being.

Muzak, of course, is what they play in supermarkets to make you feel more homey and comfortable while they spring an unnecessary bargain on you. You're not supposed to listen to muzak, tap your foot to it, analyze it, or try to understand its message. You are supposed to think about how nice it is in this store, how cold or hot it is outside, and what a bargain that unnecessary item is. Muzak is part of the atmosphere; it functions like brightly coloured packaging, or a clean restroom.

Therefore I was a little surprised to discover that this muzak I thought I was listening to was not, in fact, muzak. It was a Christian radio program and the music it was playing was, as the announcer claimed, Christian music. I went back to work when the talking stopped and then later, when I wanted to listen to some music, turned the radio off and put on a record.

It is unlikely, unfortunately, that the new album, *No Violence* by James Ward will ever be played on that radio station. It's full of the kind of music that calls for your full attention; it carries a message that demands to be listened to and, moreso, is worth listening to.

Ward should be familiar to many of us. His records have circulated among Christian college students for years. He has also performed at some of our high schools, and at a teacher's convention two years ago. Among some members of these audiences the question was raised of the appropriateness of Ward's style for Christian listening. Ward's style, of course, is the very opposite of muzak. It is loud and brassy and, well, a bit more emotional than we in the Dutch Calvinist tradition are accustomed to. There is among us, justifiably or not, a fear of expressing the word of God too enthusiastically.

But the difference between muzak-sounding Christian music and the music of James Ward is the difference between the expression of the Gospel as personal comfort and a heavenly reward and the expression of the gospel as a powerful message calling us to respond with our entire lives to the healing power of Christ.

Without judging the personal commitment and sincerity of the muzak-sounding Christian artists, they do sound as though they were afraid to put the message too strongly, for fear of offending someone. They don't seem to want to insist that you think seriously about your commitment to Christ and what it means for your life. Their music is almost ethereal, as if God's kingdom calls us from some other place, far off, perhaps above the clouds.

No Violence, Ward's latest release, is mostly comprised of rerecordings of earlier material, from his album *James Ward: Himself*, recorded in 1974. Since that time, Ward has grown tremendously in his musical abilities and proficiency and while his early albums suffered from weak recording techniques and from Ward's tendency to over-reach his vocal range, his most recent albums (including *Mourning to Dancing* from last year) show that he has mastered both, while adding a talented back-up band along the way.

His songs are mostly "confessional," in the sense that they express and articulate Christian beliefs and passages of scripture. Ward's message is so close to our own traditional beliefs that there is little need of restatement. Many of his song lyrics, like "No Violence" (formerly called Isaiah 53"), are simply paraphrases of scripture. By casting these passages in a dynamic and intricate musical setting, Ward calls our attention to the power of the message, and to the feelings of joy and awe that the message of salvation is meant to evoke. To this extent, the music is uncompromisingly energetic and loud. It is not meant to flow gently past the listener, to seep into his unconscious and seduce him into mindless indifference.

Nevertheless, it would probably be difficult for most of us, considering our cultural background, to immediately become attached to Ward's music. His albums lean heavily toward jazz and blues influences. There is a deep affinity with the music of groups like Earth, Wind, and Fire, (who are also professing Christians) who have close ties to the rhythm and blues and gospel traditions, both of which are far removed from the European folk and classical traditions. We tend to prefer a sense of order, progression, and restraint in our singing.

No Violence, however, certainly rewards repeated listening. This is a marvelously crafted album, masterfully recorded and engineered in Toronto at The Master's Workshop Studio, and featuring excellent back-up musicians. Ward's vocals are outstanding, as is his piano playing, and the lead guitar work by Cary De Nigris (though his virtuoso playing sounds out of place on some cuts), adds a lot of colour to the arrangements.

The album opens with "Morning Sun," a very upbeat version of the Easter story, and one of the most accessible songs on the album. "Seek First the Kingdom" relates Christ's message as found in Matthew 6. "I Wish That I Could Ask" is a discussion of the sense of being called, of the uncertainty we sometimes experience about our responsibilities and vocation.

Continued on page 10

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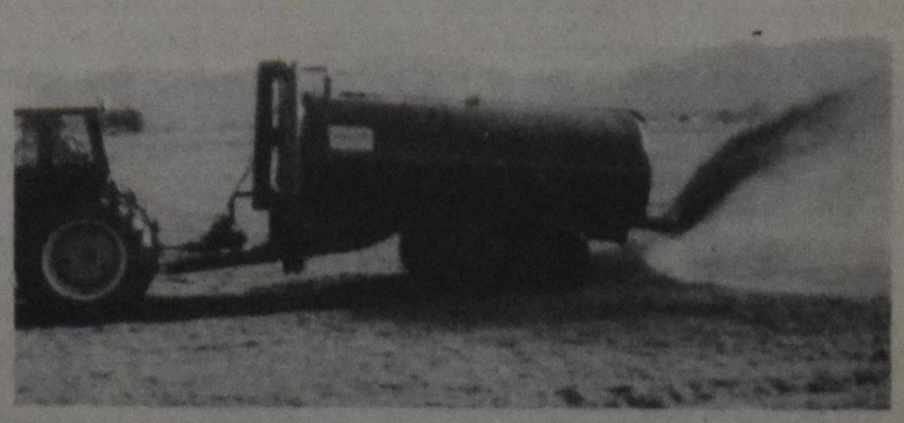

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Ward's latest album . . . cont'd

Unfortunately, this number is a bit over-burdened by the production, and the lead guitar intrudes upon, rather than compliments, the arrangement.

"No Violence," a minor masterpiece for Ward, receives excellent treatment in this version. The production is pleasantly balanced, suited to the message, and the arrangements are subtle, delicate, and even pretty at times. It's reviewer's sensibilities to be altogether pleasing in its total effect.

companion-piece, "Satisfied," formerly one of Ward's most symetrical works, receives a very ambitious bluesy rendering which succeeds in being stunning and exciting, if not a bit too far removed from this

"O Father" is an effective performance of a paraphrase of the Lord's prayer, sung mainly by Margaret Pleasant. "O Father" forms a gentle counter-balance to "Satisfied" and might cure some misgivings about Ward's eclecticism. Lastly, "All You Who Roam" is the most successful song on the album. In it Ward's best qualities as a composer meet with his best qualities as an arranger to give the song a quality of wholeness and completeness, a sense of progression and unity; the sense of a message stated, heard, and understood.

No Violence shows that Ward is improving and growing as a Christian musician. It also shows that he is exploring new ways of expressing his faith in song. This is a difficult task in a popular culture dominated by secularism and indifference, by selfishness and commercialism. As a Christian community, we can be a supportive and interested audience for artists like Ward, who are honestly and sincerely seeking to express Christ's healing power through their music. This means being an active, interested listener; it means being respectful of an artist's struggles with questions of style and expression. And it means taking the time to appreciate the sometimes challenging artistry of their work.

This support can be especially important for an artist like Ward, whose music is not going to get much airplay on either AM rock stations, or Christian radio programs specializing in muzak.

Albums by James Ward may be ordered from: MUSIC A.D., Box 7452, Grand Rapids, MI 49510 (U.S.A.).

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Kings at a glance

Packer at King's

Dr. James I. Packer, Professor of Systematic and Historical Theology at Regent College, Vancouver, spoke at The King's College on Sunday, October 5 at 3 p.m. Dr. Packer's address, "Understanding Man Today," was a new look at the Christian view of man.

Calgary courses

Living in today's scientific world, we face new problems that require decisions not made before. We experience "ethical stress." An extension course, "Human Life in a Scientific World," will be offered in Calgary, Alberta, by The King's College. The course will attempt to clarify the development of science from a Christian perspective.

Drs. Cook, DeWaal, and Savage of The King's College will also address the basic ethical and religious questions we face in a "scientific" world as well as the question: how can we handle the emotional stress of living today in an appropriate manner?

The course will be offered Wednesday evening of each week for six weeks beginning October 22, 1980.

For more information, call Dr. Seerp Van Popta in Calgary, 246-3605.

Lethbridge courses

Beginning Monday evening, October 6, and meeting again on Mondays, every other week for twelve weeks, interested people in Lethbridge, Alberta, may attend an extension course offered by The King's College.

Many people are interested in the historical-cultural backgrounds of the Bible books. Dr. S. Greidanus will teach a popular extension course entitled "How to Read the Bible." Lectures will also cover the various kinds of Biblical literature and principles of interpretation.

For more information or to sign up for this course, you may call Bill De Jager in Lethbridge, 327-3597.

King's

December 4, 1980 — Catherine Vickers (piano).
January 22, 1981 — James Ward Concert (piano and vocal).
March 28, 1981 — Joan Ringerwole (organ).
March 27, 1981 — Student Recital (tentatively).

Popular courses offered at King's

If you want to talk about what's happening today from a Christian point of view, you may benefit from the short, popular, extension course entitled, "Christian Perspectives on Contemporary Society." This course will examine contemporary society, focusing on its secular roots and formulating Christian alternatives. The course will be conducted six (6) Monday evenings in a row, October 20 through November 24. Instructors are: Dr. H.J. Groenewold (historian), Dr. S. Greidanus (theologian), and Dr. R.R. Savage (philosopher).

The cost for this course, to be held at The King's College, 10020—108 Street, Edmonton, will be $25.00. Call the College at 428-0727.

Lighthouse update

A Jamaican neighbour drops in and asks for a Bible. A contact of years gone by drops in to say "Thanks" for help given her when she needed it to keep her family together. And another day at The Lighthouse goes by.

A new season has begun at 1008 Bathurst Street, Toronto, too. Girls and boys are meeting regularly with their leaders in Bible study and in recreation. The Lord has richly provided in many ways for these clubs to continue. Praise Him for His faithfulness to us!

And what happened at The Lighthouse this past summer? Lots! Teen Club met throughout the summer and went on numerous outings. A pre-Teen Club was initiated to allow those entering Teen Club this year from one of the clubs for younger children to adapt to the change in format. Also meeting weekly at The Lighthouse was (and still is), a Spanish-speaking family Bible study group. About 45 people from the neighbourhood attend these meetings regularly and their numbers are growing.

The most amazing event of all during this past summer was the Vacation Bible School. When the time looked most bleak because teachers could not be found, and it seemed that for the first time in years, The Lighthouse would not hold VBS, God worked a little miracle. A whole team of teachers from the Clarkson CRC couldn't hold VBS in their church because of a construction project, and volunteered to do it at The Lighthouse instead. Even though there weren't quite as many children as in years when there was a SWIM team recruiting in the neighbourhood, there were approximately 50 children during the two weeks. Yes, God is good.

We thank all those who support us with their prayers and generous gifts. Without you what could we answer to Victor when he asked, "Is Boys Club starting again next week?"

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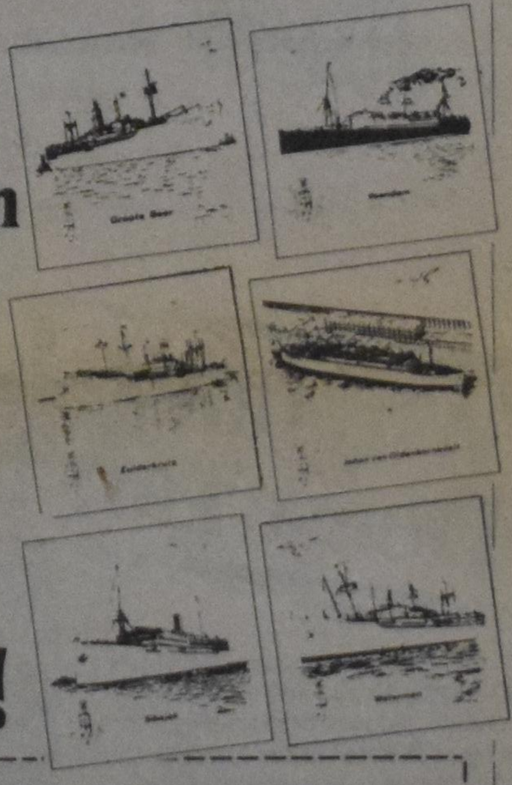

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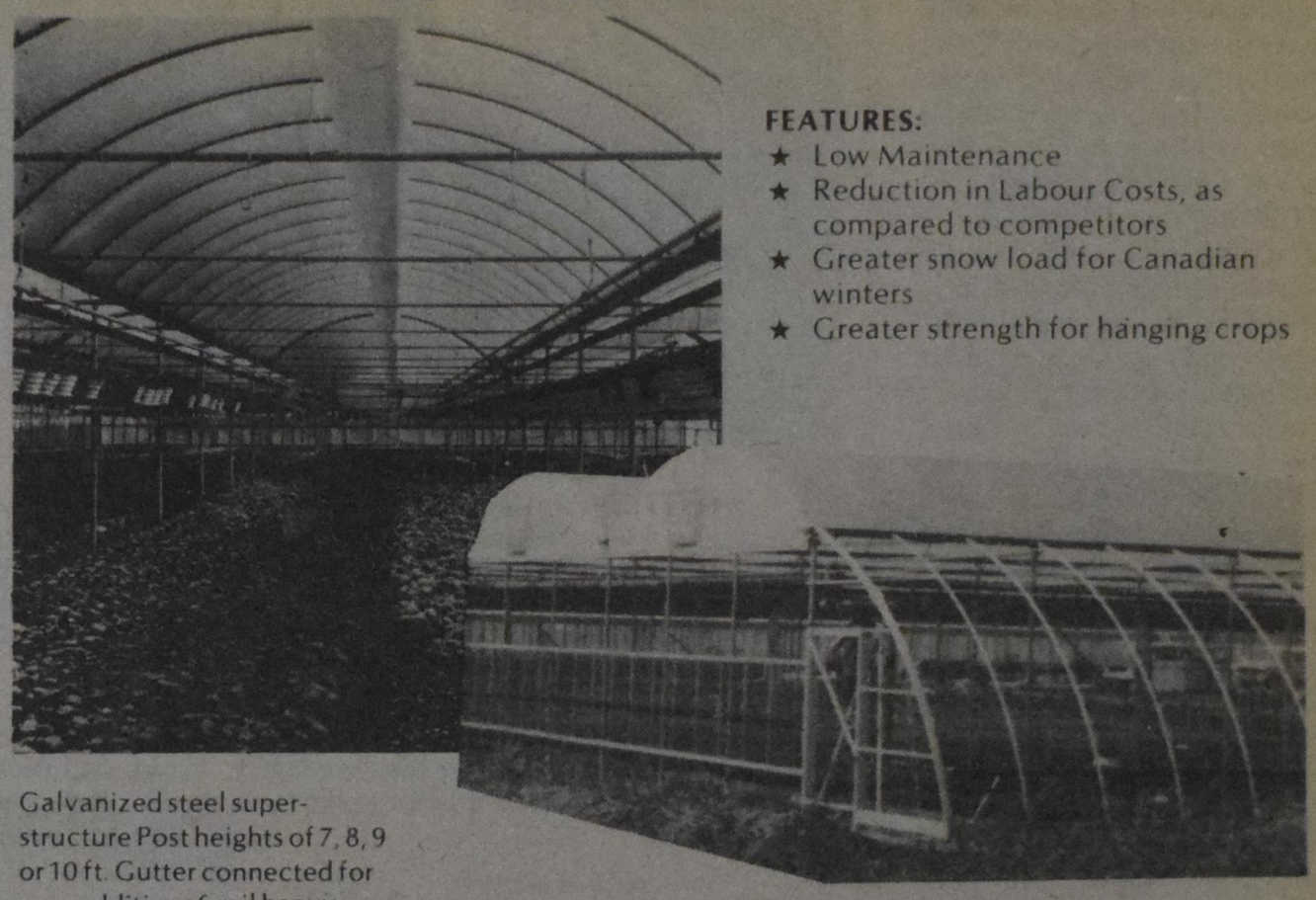

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LIFESTYLE

Lifestyles in an age of hunger

The following article is an edited version of a speech given by Clarence Visser to the Northern Alberta Diaconal Conference this past spring. Mr. Visser is a deacon and Northe[illegible]presentative of CRWRC. His interest in world hunger is not a hobby but has touched and reformed his and his wife, Jenny's, lifestyle.

by Clarence Visser

When discussing change in lifestyle, one does not always get positive reactions. Chapter 4 in *For My Neighbour's Good* begins like this: "When the subject of change in social systems is introduced, we're often tempted to ignore the challenge. The issue is so awesome that we feel like throwing our hands up in despair." Later on it reads: "If we yielded to the temptation to avoid the issue, the consequences can be simply stated: First, we would then decide to tolerate (be part of) systems in which the rich get richer and the poor get poorer."

The how and why of lifestyle change should be viewed as a challenge rather than a problem. I trust that we will not only accept the challenge but also go a long way to master it. Luke 14:12-24 and similar passages help to give positive feelings to means that are used to narrow the gap between rich and poor.

Why change lifestyles?

Firstly, because the growth or progress philosophy that lies at the basis of our economy cannot sustain itself much longer and secondly, contributing blindly to economic growth deprives the needy of ever attaining the basic necessities.

This needs some elaboration.

We live in a finite world. Ten years ago that was not apparent, but the oil crisis has driven that home. In 1970 most people thought that oil would never run out. We know better now. Logic will tell us that if it can happen to oil, it can happen to other resources, and it will. Brown, in his book, *The Twenty-ninth Day* as well as the Club of Rome and others have documented this.

Here is a quote from *Capitalism and Progress*, a book by Dr. Bob Goudzwaard of the Free University. "It has been calculated that in the first forty years of this century, more minerals were used than in all previous centuries combined. Further, that the total use of minerals after the Second World War has meanwhile surpassed the total of all previous use. Finally, that the USA by itself has consumed more raw materials, including fuel, in the past thirty years than the entire world before that."

Worship of growth

There is growth in production and consumption, (as well as growth in world population, more than 60,000 annually) and yet the great majority of people in business and government go promoting and encouraging more of the same. We must consider alternatives, not just some adjustment (more about that later). Iran, poverty at home, unemployment, pollution, etc. are merely symptoms of the fundamental problem, namely, our worship of growth.

For My Neighbour's Good took its title from the 111th question and answer of the Heidelberg Catechism. It reads:

Q. What does God require of you in this commandment? (You shall not steal).

A. That I do whatever I can for my neighbour's good, etc.

I think it is well for us to take note of how the Catechism connects theft with our neighbour's good. Chapter three, paragraph 1, of *For My Neighbour's Good* reads like this: "A basic question we must ask of all systems is whether they allow love for God and one's neighbour to come to open expression. Systems which hinder or forbid that love are evil."

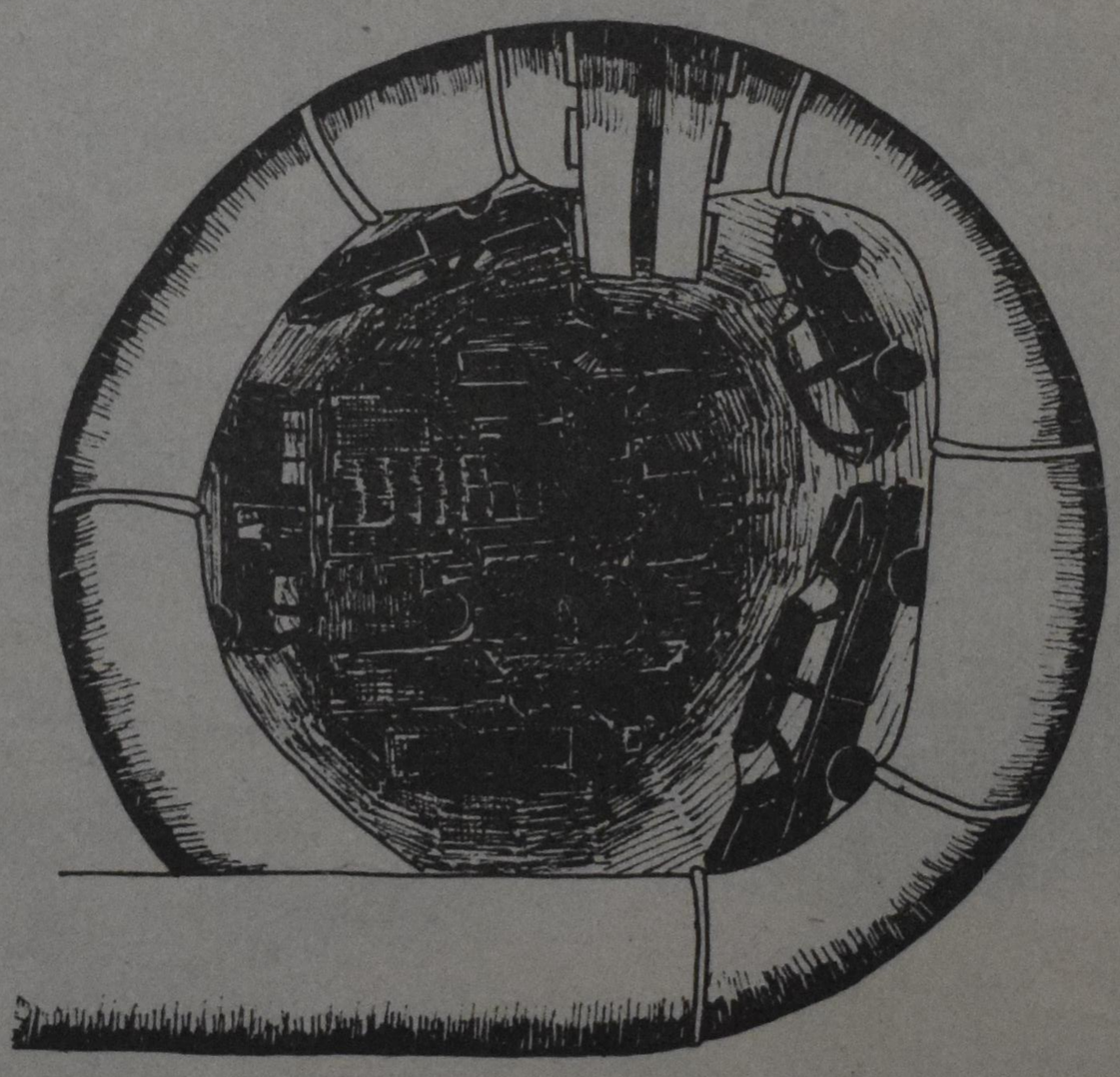
The system operative in our society promotes growth. (Listen to this statistic). We belong to the 20 percent of the world's population residing in the rich, non-communist countries of the world whose share of total world consumption is no less than 65 percent (almost 2/3). That leaves 80 percent to consume the remaining 35 percent. To put it another way — if you have five children to feed and three loaves of bread to feed them, one child would get two loaves, while the other four children would have to share the remaining loaf.

Does a system like that allow room for the love for God and one's neighbour to come to full expression? Does it allow us to obey the meaning of the 8th commandment fully? May we continue blindly to produce and consume in a way that contributes to excessive growth?

Asking the question is giving the answer, but how?

Dr. Goudzwaard, in the book I mentioned, uses more than eighty pages on possible approaches. He describes capitalistic society as a closed society, which has only one goal in mind and that is progress, growth. He uses the term "tunnel society." But somehow, he says, the light at the end of the tunnel is never reached. Growth demands more growth.

The only answer to this is a disclosed society, a society that opens itself up to all the values of life, rather than to be preoccupied with progress. Goudzwaard admits it is very difficult to make radical change in one's life, but



trimming the branches does not help, change has to come from the root up. Western man wants to be free and he wants to dominate. These are opposites and it should be obvious that a house divided against itself cannot stand. We have to begin to openly discuss the place of progress. Be open to what ought to be the real norms for human life — norms like wholeness, peace, happiness, justice, trust and truth. Base our decisions and act on these, rather than on norms that focus on material growth alone.

Satisfaction

Then work, labour, ceases to be a means to an end and becomes fulfilling and satisfying. Also when we choose an occupation or a trade it is not only based on what pays best, but we will consider if it is satisfying, if we can use our natural gifts and abilities, if it is an occupation that does not misuse resources.

For those who hire people, the first question ought not to be, how can I get a person that can put out the most for the least pay, but can the job I have to offer help a person find satisfaction and fulfillment. Automation that eliminates jobs or makes other jobs a drudgery should be reconsidered.

Consumption, as I stated earlier, is excessive in our society and we can begin to reconsider our attitudes to using, buying, selling, advertising. Rather than buying what is cheap, we could consider buying something good and share it if possible, but certainly use it until it is worn out, rather than throw it away and replace it with something more stylish. We should take care of the things we have and keep them in good repair. Derive satisfaction from the fact that we still get good use out of something that is old, rather than getting satisfaction from having something more modern.

In selling and advertising, we should also be responsible. Do people really need what you are selling or will they be mostly wasting resources with it? So much advertising is used to create needs, we ought to be careful how we advertise.

Lower consumption by us, or our customers, frees income to make it possible to take a job that pays less, but gives more satisfaction. It could allow one more time with his family. It also could give the means to help others, which can be very satisfying. Lower consumption would mean less pollution.

Packaging produces enormous amounts of waste materials that pollute, as well, it adds considerably to the cost of things we buy. We could do more bulk buying and also encourage our suppliers to bring in more bulk materials.

Public transport can be used more and our governments should be encouraged to improve it.

We could reconsider our eating habits. Many people buy expensive foods that are overpackaged and overprocessed. Much expense has gone in removing nutrients, whereupon nutrients are added again.

More and more people are cross-country skiing during our long winters and enjoying other winter activities, rather than taking winter holidays that begin in Victoria one year and move, in successive years, to places like California, Hawaii, and on to Barbados, and still not reaching the light at the end of the tunnel.

Fellowship

Also, we could have more potluck suppers and have good fellowship and fun at a minimal cost rather than spend so much time in restaurants. I am sure that many things could be added to this list. I also know that not everyone can apply every suggestion in her or his circumstances. But I hope that this will give us something to think about and begin with. The suggestions given are not very detailed. Some answers raise other questions. We are often unwilling to become serious about change. If we do change we will not get as much support as we feel we should.

Goudzwaard in his epilogue after he had given his suggestions for change wrote: "This might be a way to go," not "This is the way to go. My concern is not a perfect society, for that is not the work of men's hands."

He also writes, "I am keenly aware that I must tread very carefully here, because one can be so easily misunderstood. Yet I cannot refrain from pointing out, at the conclusion of this book, that the theme of progress has penetrated Western society so profoundly because it was able to present itself as a faith in progress, as a religion of progress. That is also why the present day crisis of the idea of progress has the depth of a crisis of faith."

We know who our God is, however, and in Isaiah 58, He promises that if we, His people, break unjust fetters, and undo the thongs of the yoke . . . in other words, if we obey His will in deed . . . then will our light shine like the dawn and our wound will be quickly healed over.

Our integrity will go before us and the glory of Yahweh behind us. Cry, and Yahweh will answer; call, and He will say "I am here" (From Isaiah 58:6, 8, and 9). With that assurance, we have every reason to go on confidently.

Suggested menu for Hunger Awareness Week

The suggested menu has three optional plans:
—Some meat, low calorie.
—No meat, high protein.
—No meat, partial fast.

Each meal suggestion includes options suitable for the different plans.

Substitutions and allowances have to be made in some cases but should be avoided. Exceptions tend to pave the way for more exceptions. The idea is to try and stick to the menu as set up. *Simplicity, lack of variety* and *modest helpings* are some of the goals. (Every menu assumes one helping of each food item, unless indicated otherwise.)

Other principles inherent in the menu include: *nutrious, balanced meals, avoiding waste* of nutrients by using whole grains and least processed types of foods, *cutting down on meat* as a protein source, *avoiding cash crops*, and *imported foods* not essential for a good diet.

Complementary proteins found, top: legumes, soy beans pictured. Right: grain, rice pictured. Bottom: seeds, nuts, sunflower seeds pictured. Left: dairy products and gouda cheese pictured.

General rules

—no snacks
—no sugar
—no coffee or tea — drink water
—one serving of each food item
—no sauces, gravies, mayonaise, etc.

Option 1: Some meat, low calorie diet. MENU: Alternative meatless day with some meat day.

Option 2: No meat, high protein diet. MENU: Eat only meals with suggested no meat option. If you do not drink milk, some substitution needs to be made. (1 cup milk = 8.8 gm. of protein, recommended daily amount of protein is an average of 56 gm.) A slice of cheese, (1½ oz), ¼ cup cottage cheese, 1 cup yogurt, 1 egg, can be substituted. There are also ways of increasing the value of vegetable proteins by complementing them, (see chart).

Option 3: No meat, partial fast. This option is not recommended for children, diabetics and others with sickness. Gauge your own reaction, don't overdo it. Start with only a one day fast. Other rules as above apply, except juice may be had throughout the day on a "fast day." A true fast, however, allows only the drinking of water. Actually this may be easier to do, since juice may make you feel your hunger more. MENU: Complete fast the first day, eat small portions of the no meat menus on the second and third day. Try a complete fast the fourth, and again small portions on the fifth and sixth. Rearrange the order as you see fit. However do not eat more than the allowed portion of the no meat menu on the "eat" days.

Why less meat?

We need approximately 44-56 grams of protein daily. The average American uses about 5 times as much protein as the average poor person in poor countries. Canadians get about 34 percent of their protein from animal products. Cattle are largely fed grain that people could be eating. It takes many pounds of grain to produce one pound of beef. We can obtain an adequate supply of protein and limit our reliance on meat. We could eat more vegetable proteins combining them in complementary relationships so that the amino acids lacking in one source can be made up in another. (See the *More-with-Less Cookbook*, Doris Janzen Longacre, Ontario; Herald Press [Also chart on complementing proteins]).

Not only do we get much of our protein supply from animal sources that are poor converters of grain to food meat protein, but we, as North Americans eat twice the recommended daily allowance. This excess protein is converted into nitrogen, which is excreted. This waste of protein in an age of starving children and brain-damaged people due to protein deficiencies does not seem right. We can treat this precious resource with more stewardly responsibility if we do our part.

Overprocessed foods

Avoid using refined foods for much the same reason. Many nutrients are lost — wasted — in the refining of flour, cereals, rice, and also in the overprocessing of vegetables, like french fries.

Breakfast

#1 Hot porridge with milk; Half a grapefruit or unsweetened orange or grapefruit juice.

NOTES: Do not add sugar to the porridge. For sweetening add raisins to the porridge while cooking it. Avoid cream of wheat because it is overprocessed and lacks nutrients. If using oatmeal, buy oat flakes. These can be soaked in the appropriate amount of water (1 to 2) overnight to shorten the cooking time in the morning. For those on the no-meat diet, increase the protein value of oatmeal or sunnyboy porridge by adding: 1 tablespoon soygrits before soaking or cooking, and 1 tablespoon of wheat germ at end of cooking time.

#2 Pancakes (High Protein — see recipe below) Unsweetened Orange or Grapefruit juice.

NOTES: The nutritious Mix recipe (below) is high in protein. Mix up a large batch and store in the freezer. It is great for taking along on a camping trip as well. It can be used for pancakes, muffins, or quick breads.

Nutritious Quick-Bread Mix

6 cups whole wheat flour; 2 cups soy flour; 2 scant tablespoons salt, ⅓ cup baking powder; 1 cup *non*-instant powdered milk; 2½ cups wheat germ. Mix thoroughly.

Instant powdered milk should not be used; it is so bulky that measurements will be inaccurate when mix is adapted to your own recipes.

For *Pancakes:* 1 egg; 1 cup milk (or sour milk or buttermilk); ½ cup vegetable oil; 1½ cups nutritious mix (makes 10 — 5" pancakes).

From A. Davis', *Let's Cook it Right*, p. 412-413.

Lunch

#1 Sandwiches (2 slices of 100 percent whole wheat bread or other whole grain); with cheese or with peanut butter; Fresh fruit or yogurt (plain) or carrot or celery sticks; one glass of milk.

NOTES: Do not use processed cheese (such as Velveeta). Milk as protein: If you do not drink milk, make up for the protein by substituting. See previous note. See chart for complementing vegetable proteins.

#2 Homemade vegetable soup or pea soup; Fresh fruit or plain yogurt or carrot or celery sticks; one glass of milk.

Option 1: Some meat diet. Cook pea soup with pork hocks, hambone with some meat or something similar. Vegetable soup may be eaten with small amount of meat. No bread is necessary then. Your protein intake will be sufficient. The idea is *not* to eat till you're full.

Option 2: No meat diet. Do not use any meat in the soup. A bare soup bone can be used. To get the most out of the soup-bone, boil it in water or stock (left-over vegetable cooking water) and one tablespoon of vinegar (this extracts the minerals) for a few hours. Soak it overnight in fridge. The next day, cook it with the peas and/or vegetables and noodles. (Use whole wheat noodles if possible.) Increase the protein of the vegetable soup by adding ⅛ — ¼ cup of brown rice and lentils. Increase the protein of the pea soup by adding ¼ cup of brown rice with the peas.

#3 ½ cup cottage cheese; 1 slice whole grain bread; Fresh fruit or celery or carrot sticks; one glass of milk.

NOTES: Cottage cheese or such substitutes as ricotta or tofu (soybean cheese) are high in protein. No need to put anything on your slice of bread.

Dinner

#1 Potatoes; one vegetable; small serving of meat; one glass of milk.

NOTES: This meal is for "some meat diet" only. Simplicity is the key. No sauces or gravies. Use the vegetable water to wet your potatoes. Kale and potatoes is a good nutritious meal. If you drink milk, no need to add a lot of meat. If you don't drink milk, make some allowances for a larger portion of meat, or substitute yogurt, slice of cheese or ¼ cup of cottage cheese for milk and keep meat portion small.

#2 Brown rice; Eggs or legumes or liver (some meat option); one vegetable; one glass of milk.

For some meat diet: add liver (chicken liver is good and not expensive). Recipe: fry up some onions with mushrooms and add liver, cook liver just until cooked — don't overcook. Eat with rice and a green vegetable or celery stick.

For no meat diet: An addition of ¼ cup of lentils to brown rice before cooking complements the vegetable proteins so that the quality is as good as meat or eggs. Otherwise scramble an egg and eat with the rice.

#3 Soybean rice casserole; 1 slice whole wheat bread; one glass of milk.

Soybean (Hamburger) Casserole

Preheat oven to 350°. Saute in large heavy skillet: 2 tbsp. cooking oil; ½ cup onion, chopped; 1 cup celery, chopped; ¼ cup green pepper, chopped (optional); ¼ - ½ lb. hamburger (option #1). When meat is brown, stir in: 1 tsp. salt; ⅛ tsp. pepper; ½ tsp. seasoned salt; 2½ cups cooked soybeans; 1¼ cups tomato soup, tomato sauce, or stewed tomatoes; 1 beef bouillon cube, dissolved in 1 cup hot water; 2 cups cooked rice. Heat and simmer a few minutes. Place in greased casserole and bake for 45 minutes. Remove from oven and top with ½ cup grated cheese or cheese slices. Return to oven for a few minutes until cheese has melted.

Soybean rice casserole (*More-with-Less Cookbook*, p. 110).

#4 Chili; one slice whole wheat bread or cornbread; one glass of milk.

For no meat diet: No hamburger in chili. Fry up some mashed-up beans (kidney or pinto) with spices and onions you usually use in chili, then add to the rest of the cooked beans.

What can a simpler lifestyle achieve?

No need to kid ourselves. The poor here and in the Third World won't automatically eat and live better because we consume less.

Savings made through frugal living and fasting and then donated to World Relief Agencies will help some of those in desperate need. But the problem is a global one requiring governments and systems to act or to change their actions.

A simpler lifestyle is a sign of the sort of change we wish to see on a large scale, in the economic structures of the world.

A simpler lifestyle can be meaningful to us as we try to feel more in solidarity with those who are poor.

A simpler lifestyle can prepare us and others for the time when we must do with less so that everyone has enough.

A simpler lifestyle can fuel a lively Christian conscience which could urge us and others in working towards structural change.

It is a place to begin. Beginnings are always hard to make.

It is also a very creative way to begin.

Resource Addresses

—Development Education Centre, 121 Avenue Rd., Toronto, ON M5R 2G3.

—Mennonite Central Committee Food and Hunger Concerns, 21 South 12th St., Akron, PA 17501.

—UNICEF, 331 E. 38th St., New York, NY 10016.

—Bread for the World Educational Fund, 207 E, 16th St., New York, NY 10003.

—Center for Science in the Public Interest, 1757 S. St. N.W., Washington, D.C. 20009.

—Campaign for Human Development, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

—Oxfam — 175 Carlton St., Toronto, ON.

—CUSO, 151 Slater St., Ottawa, ON.

—GATT-Fly, 600 Jarvis St., Toronto, ON M4Y 2J6.

—Centre for Global Perspectives (formerly War-Peace Studies), 218 East 18th St., New York, NY 10003.

—World Watch Paper — single copies $2.00, subscription: $25.00 per year. Worldwatch Institute, 1776 Massachusetts Ave. N.W., Washington, D.C. 20036. (esp. Dec. '76 issue, "Two Faces of Malnutrition" by Erik Eckholm and Frank Record).

Liturgy

Psalm 24

All: The earth is the Lord's and everything in it, the world, and all who live in it;

L.(1): For He founded it upon the seas and established it upon the waters.

All: Who may ascend the hill of the Lord? Who may stand in His holy place?

L(2): He who has clean hands and a pure heart, who does not lift up his soul to an idol or swear by what is false.

L.(1): He will receive blessing from the Lord and vindication from God his Saviour.

L.(2): Such is the generation of those who seek Him, who seek Your face, O God of Jacob.

All: Lift up your heads, O you gates; be lifted up, you ancient doors, that the King of glory may come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O you gates; lift them up, you ancient doors, that the King of glory may come in. Who is He, this King of glory? The Lord Almight — He is the King of glory.

Luke 4: 17-29

L.(2): The scroll of the prophet Isaiah was handed to Him (Jesus). Unrolling it He found the place where it is written:

L.(1): "The Spirit of the Lord is on Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour" (Isaiah 61: 1, 2).

All: Who among us would say that he is not poor? Who would say that he is not a prisoner, shackled and chained, in bondage. Are we not blind, oppressed and in need of deliverance?

L.(3): Job said to God at the end of his trials — "My ears had heard of You, but now my eyes have seen You. Therefore I despise myself and repent in dust and ashes" (Job 42: 5, 6).

Psalm 86: 1-10

L.(4): Hear, O Lord, and answer me, for I am poor and needy. Guard my life, for I am devoted to You. You are my God; save Your servant who trusts in You. Have mercy on me, O Lord for I call to You all day long. Bring joy to Your servant, for to You, O Lord I lift up my soul. You are kind and forgiving, O Lord, abounding in love to all who call to You. Hear my prayers, O Lord; listen to my cry for mercy. In the day of my trouble I call to You, for You will answer me" (Psalm 86: 1-7).

All: We confess that we need to be liberated through Christ. Have mercy on us God.

L.(4): "Among the gods there is none like You, O Lord; no deeds can compare with Yours. All the nations You have made will come and worship before You, O Lord; they will bring glory to Your name. For You are great and do marvelous deeds; You alone are God" (Psalm 86:8-10).

All: We rejoice to hear the proclamation of the acceptable year of the Lord. We open our heart and lives to the offer of Christ's liberation. You alone are God.

L.(4): "Teach me Your way, O Lord, and I will walk in Your truth; give me an undivided heart that I may fear Your name" (Psalm 86:11).

All: Deliver us, Lord Jesus from our bondage to greed, selfishness, racism, pride in our own accomplishments. We praise you God — a God of justice and of love.

L.(4): "I will praise You, O Lord, my God, with all my heart; I will glorify Your name forever. For great is Your love toward me; You have delivered my soul from the depths of the grave" (Psalm 86:12, 13).

Psalm 82

L.(5): God presides in the great assembly; He gives judgment among the "gods:"

L.(3): "How long will You defend the unjust and show partiality to the wicked?

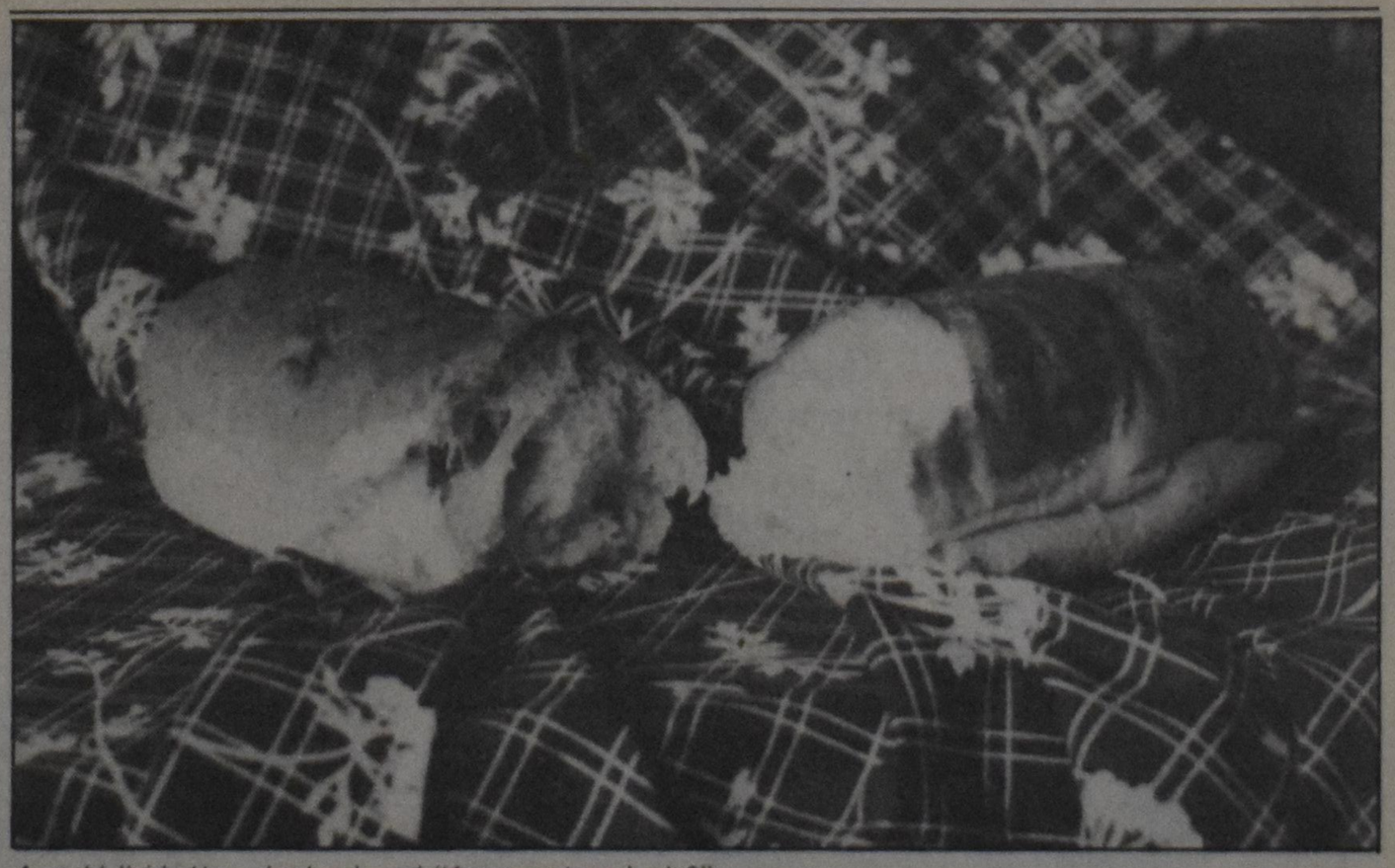
L.(5): Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed. Rescue the weak and needy, deliver them from the hand of the wicked.

L.)3): "They know nothing, they understand nothing. They walk about in darkness; all the foundations of the earth are shaken. "I said," 'You are "gods;" you are all sons of the Most High.' But you will die like mere men; you will fall like every other ruler."

L.(5): Rise up, O God, judge the earth, for all the nations are Your inheritance.

L.(1): Reading of Exodus 3:1-12, (vs. 11 could be read by all or L.(3).) (This reading is on God's call to Moses).

All: Do not be surprised, my brothers, if the world hates you. We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in Him. This is how we know what love is: Jesus Christ laid down His life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity for him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth. This then is how we know that we belong to the truth, and how we set our hearts at rest in His presence whenever our hearts condemn us. For God is greater than our hearts, and He knows everything. (I John 3:13-20).



A world divided by unbroken bread. "Are we not one body?"

Sierra Leone and the World Hunger project

A Sierra Leonean view

Calvinist Contact readers may know Sierra Leone as the small West African nation where the Christian Reformed Church's "special world hunger project" is located. How do the citizens of Sierra Leone view the potential and the problems of their country? What do they think of development programs, and particularly of the new program of the Christian Reformed Church?

Mike Bruinooge of the Christian Reformed World Relief Committee recently talked with two Sierra Leoneans to find out. Becky Dyasi and Sonny Tucker are graduate students at the University of Illinois, earning degrees in science education and agricultural education, respectively. Mr. Tucker and his family will return to Sierra Leone next year as a professor at Njala University College. Mrs. Dyasi and her husband will take teaching posts in Ghana. Both are Christians. Their views are summarized below:

There and here

In Sierra Leone the pace of life is slower and people put more emphasis on personal relationships. Canadians are friendly people, however — just like Sierra Leoneans. Generally speaking, "People are people everywhere. There are some good and some bad ones." Said Mrs. Dyasi: "I thought all Americans would be like the missionary teachers I had and I was just shocked . . . some are believers, some are not."

Sierra Leone has natural resources and great potential for development, but its resources are not being managed properly. This problem — mismanagement at all levels — is the main reason why the country's potential is not being reached. There is also the problem that some industries, for example diamond mining, are managed by "outside" companies. According to Mrs. Dyasi, these "take away the greater share of the product" for their profit.

There is a growing sense of national identity, owing to the government's presence. Yet village people are not too aware of what goes on outside their own ethnic group. They are "Mende" or "Temne" first of all.

Sierra Leone has a neutral stance internationally, but people have many more ties with the United Kingdom (because of the colonial heritage) and with the United States than with other countries. People are "pro-West."

Hunger in Sierra Leone

Hunger is especially noticeable from June to September before the new crops come in. It is due mainly to lack of variety in the diet and in the crops grown. This, in turn, is caused by "wrong values." "Everybody tends toward rice," noted Mr. Tucker. There is no demand for other crops, so they are not grown. For example, farmers don't look upon a crop like pineapple as food. "It's something to eat when there's nothing else." Education is needed so that people will "add value" to a variety of crops. Other causes of hunger: lack of transportation to bring food to market, and the prevalence of manual tools and labour.

Sierra Leoneans are skeptical of help that disrespects local ways of doing things and insists on immediate, radical changes. Mr. Tucker elaborated: "If I have been used to one way of life, I may be taught to improve that life. But if you try to bring in something extremely foreign which might take a long time to get used to . . . well, you might not see the results you're expecting."

People "welcome assistance," but "it's not just giving that matters; it's what is given." What people need is demonstration of new skills and methods. Added Mr. Tucker, "The village man is skeptical of strange things not tested and tried in his own environment." Those who provide aid "must study the people and, if possible, live right in their villages."

Aid from Sierra Leone's own government has not tended to go where it's needed. This is a question of both organization and accountability. There is not enough of either. "Help should be localized, not centralized." Administrators of foreign aid often err by not training Sierra Leonean counterparts, who are then able to help their own people.

Christians have influence out of proportion to their numbers (officially 6 percent), but "the movement toward the Muslim religion is becoming greater." This is in part the result of Islam's willingness to adapt to, and absorb, local customs. By contrast, said both Mrs. Dyasi and Mr. Tucker, Christian missionaries have often looked upon local culture as "heathenish." Where this judgment is inaccurate, practices have changed. Now churches sometimes make use of local customs. One Methodist church did this with the practice of "sacrificing" crops at harvest time. The ministers and leaders said to people, "Instead of taking your harvest to the riverside to the god of plenty, bring it to church, to the Almighty God."

The Christian Reformed Church's program is attractive because it evidently has objectives and good planning. It also seems to be "a people's approach." It's encouraging that the church's staff won't "sit in the cities and send representatives." Said Mrs. Dyasi, "I'm also happy you're going to feed them [as well as preach], because hungry people can't listen."

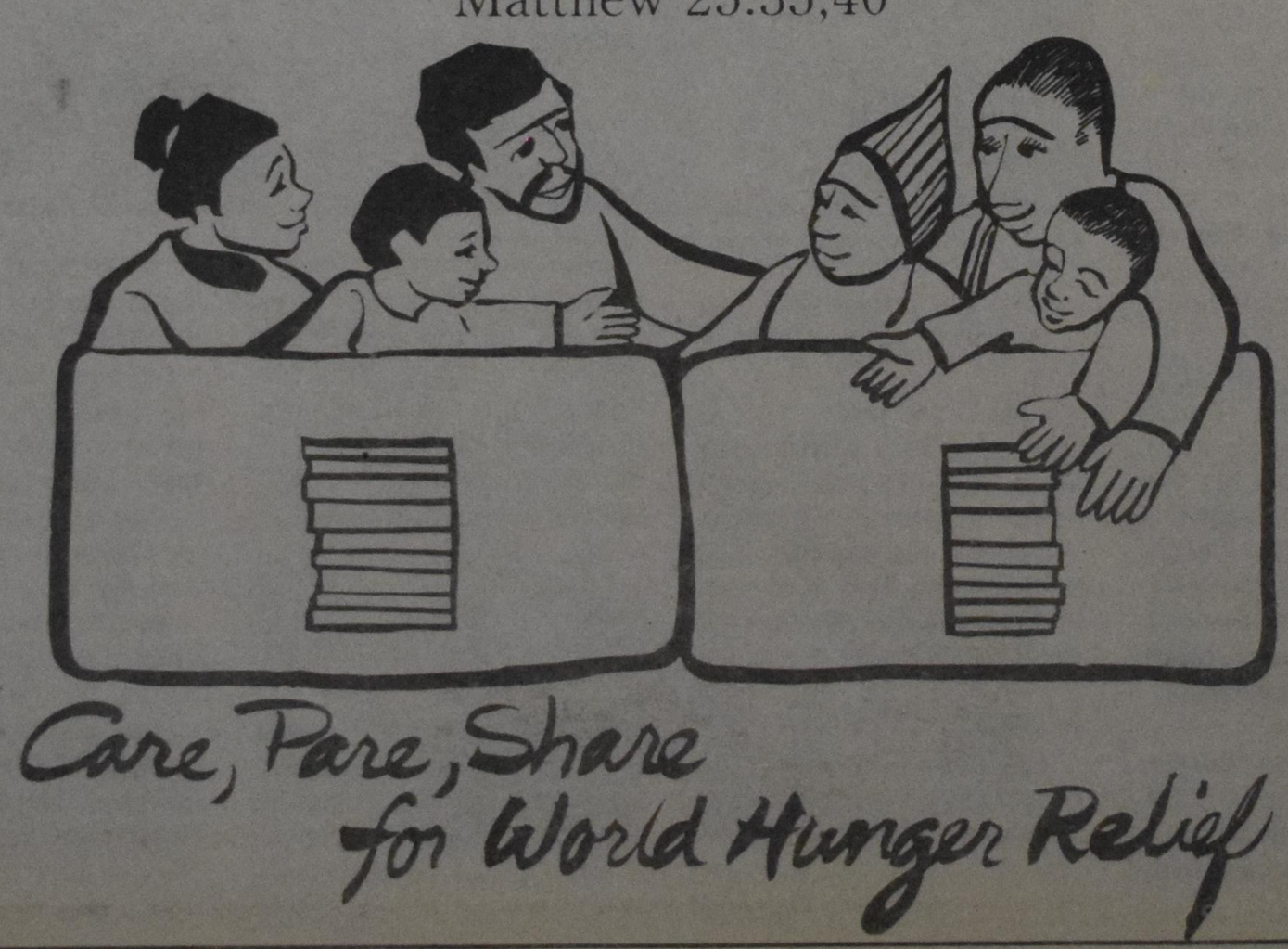
Asked what advice they had for the Christian Reformed Church as it begins its hunger project, Mr. Tucker replied; "You might want to start small and grow big; don't start big and go broke. Evaluate as you go along to see how you are affecting the area in which you are working. Make sure that the help is actually filtered to the area for which it is meant:" Mrs. Dyasi answered: "Don't give up when you meet some resistance. If you are going to meet the people, make sure you really meet the people themselves. And look to God for help."

3RD ANNUAL

Day of Prayer and Fasting

IN RESPONSE TO WORLD HUNGER
SUNDAY, NOVEMBER 2

". . . for, I was hungry and you gave me food,
I was thirsty and you gave me drink . . . . Truly,
I say to you, as you did it to one of the
least of these my brethren, you did it to me."
Matthew 25:35,40



Care, Pare, Share
for World Hunger Relief

A North American view

Lou Haveman has worked for CRWRC in community development for 12 years. His experience in Africa led CRWRC and Christian Reformed World Missions to ask him to prepare the way for hunger alleviation and evangelism in Sierra Leone. So from August, 1979 to June, 1980, Lou and his family lived in Sierra Leone while he travelled, interviewed government and church leaders and prepared a "strategy document" later approved by both agencies. With the program now under way in north-central Sierra Leone (Seven North American staff members will be living among the Koranko people by the end of 1980), and Lou back home for a year's study leave, Mr. Bruinooge asked him some questions about the Sierra Leone project.

Q. Lou, how much hunger is there in Sierra Leone?

A. It all depends on how you describe hunger. If you mean there are starving people and everyday they're picking bodies off the street, there's no hunger. But there is a hungry season that everyone knows about in Sierra Leone. It's from June to September, before the new rice comes in. Some years are worse than others. Children die of malnutrition or diseases related to weakness caused by lack of food.

Q. Why is Sierra Leone such a poor country when it has so much potential for growth?

A. This is a complex issue. I think, first, there's the government tendency to put resources where there will be quick wealth, as in the diamond industry and cash crops, not where there will be long-term development for the people — in roads and other elements of an infrastructure for agricultural development.

Secondly, people in government are often tempted to use their jobs simply for their own advancement. This then leads to misappropriation of funds and a lack of dedication or commitment to basic development.

There's also an urban bias. Most of the people in power live in the cities. The most striking thing in Freetown [the capital] is the new national stadium. It's impressive and beautiful; built by the Chinese. Even the poor are proud of it. But it's still misplaced development.

Another example of this urban bias is what happened when Sierra Leone imported 74,000 tons of rice in 1979. Because of pressure from the urban areas the government sold it for less than Sierra Leone's own farmers could sell their rice. This was a kind of tax on poor rural farmers and it hurt them economically.

Q. You've mentioned the government as a problem. Why should we go to Sierra Leone if the government is not fully committed to helping its own people?

A. This is a problem in most Third World countries and in any country where the government dictates rather than innovates. But to me this is a rationale *for* getting involved. We have to be helping the poor — the people who don't have a voice, the unheard ones. We have to hear them and we have to give them the skills and the ability to demand the services and resources that their governments have. If we can't have some kind of influence this way on the political structure, we probably won't be successful.

Q. You talk of spreading the gospel, of church planting. Is that where World Missions comes in? Or is CRWRC involved too?

A. We have to be careful of separating the two. We have a unified ministry. World Missions has as its primary responsibility planting the church, training evangelists and pastors, and evangelism. World Relief has as its primary responsibility the development of CME's, with payoff in food production, better health, literacy and so on. But we both have a secondary responsibility. World Relief must see that World Missions is successful in planting churches, and World Missions that World Relief is successful in alleviating hunger and in planting CME's. World Relief can't say they're successful if there are CME's, yet no groups of worshipping communities. Neither can World Missions say they've been successful if there's no increase in food production, better health or some kind of development organization left behind. World Missions has specialists in church planting and evangelism. World Relief has specialists in development. That's where the difference is, but the ministry itself is unified.

Q. Would you please describe the Koranko area of Sierra Leone where the program is getting underway?

A. There are approximately 60,000 people in the whole Koranko area. We'll be in three out of seven "chiefdoms" of the Koranko. This is an upland area of fields, forest and some swamps. The elevation is 1-3,000 feet. There's about 80" of rain a year. Most of it falls between May and November. The weather is warm but not nearly as uncomfortable as in the lowlands, except just before the rainy season when the temperature is 90°F and sometimes over 100°, with high humidity. Transportation is by road; often by foot. There are few bicycles, probably due to lack of money. There is public transportation of a sort, via large pick-up trucks. There's no electricity.

Q. Is there running water?

A. Only in the rivers! Most people take their drinking water from the river and from springs.

Q. How will our North American staff live?

A. We'll be leasing and improving village houses, not building our own. We'll put screens on the windows, have indoor plumbing and gravity-fed water systems with 200 gallon water tanks outside each home. We'll leave many things alone, for example, a grass mat ceiling if there is one. The staff will cook on stoves fueled by propane. They'll have furniture built by local carpenters.

We're trying to make our lifestyle as simple as possible without making people from our culture uncomfortable. We don't want them in a situation where they have to donate an unusual amount of time just to live. We do want to keep it simple. We do want to be part of the community.

Q. What can we hope will be accomplished in the next year?

A. By the end of 1980 we hope to have a full team on the Koranko site: an agriculturist, a literacy worker-anthropologist, a health worker, a community development director, a church education resource person and a church developer, as well as our field director. Each of these will go through one year of orientation — learning the Koranko language, learning the culture and learning to adapt their areas of expertise to the community. They'll be living in the community. We hope they'll each become very knowledgeable or expert in one aspect of Koranko culture. For example, the health worker might learn all about traditional methods of aiding in childbirth. We want to be learners and students so when we reach the point where we share our expertise, we'll be dealing with people as friends and equals.

This orientation is absolutely necessary. Imagine what it would be like if a person from Africa came to your church in North America, trying to teach that there was more to life than our materialistic, secular lifestyles. And he did this without spending at least a year in our culture, learning all about it. We would simply say, "Look, you don't really know our culture. How can you even comment on it, let alone give us something better?" And in Africa, it's even more important to become part of a community and build relationships with people.

Q. When will there be results in agriculture production or in creation of CME's?

A. Right from the beginning we'll be living in the villages and looking for qualified national staff. I anticipate by the second year we'll start to see some payoff in the work.

Q. Is it possible that this project could be a model for development work elsewhere?

A. Yes, I think so. It's the type of program that should work in an agrarian society where many people haven't been exposed to a well organized development program and where there is a lack of amenities. It's a program focused on the communities and on the people themselves running the program. The emphasis is on the people working and developing themselves.

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CRWM Africa Secretary, the Rev. W. Van Tol (right), bids the Kortenhovens (left) and the Krakers (middle), farewell.

Several cookbooks provide healthy fun in the kitchen

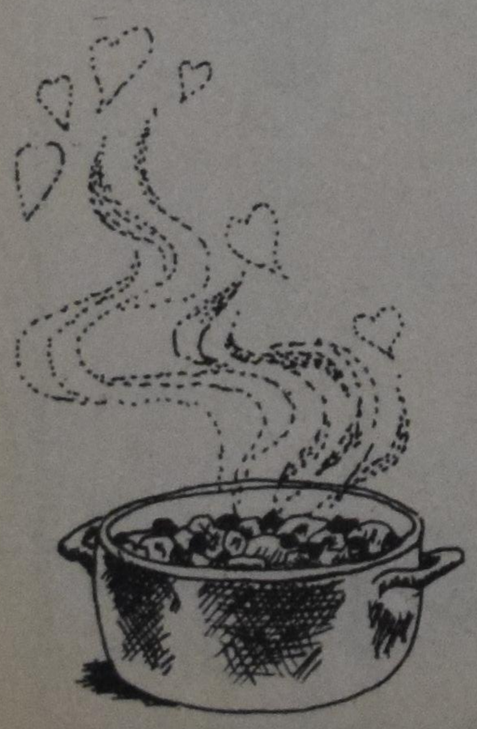
by Jenny Bouma
Nutrition Columnist

Autumn and its colours, crisp air and harvest has arrived. It heralds a new school year and a new calendar of church activities. It is also the season for a renewed interest in the culinary arts. After all, the autumn season would not be complete without the rich aromas of bread, muffins, tomato soup and apple pie.

Cookbooks, as a group, rank second on the bestseller list (the Bible is still number one), and I would suspect that a great proportion of sales are made between September and December; not only because a cookbook makes an excellent Christmas gift but also because autumn is the season for the cook to get out the mixing bowl and measuring spoons and be adventurous! This is the time when we resolve to bake our own bread, have fresh, home-made goodies for after-school snacks. We find renewed interest to start a soup stock simmering or the bean crock bubbling early and all day long. So, out come the recipes!

We look through the cookbooks and our personal collection gathered over time from friends, mothers, mothers-in-law, magazines, newspapers and Margo Oliver of *Today* magazine, a weekly supplement. These are all excellent sources. But there comes a time when the aspiring and experienced cook decides to invest in a "good" cookbook.

What do you look for in a "good" cookbook? Well, it should meet your specific needs. If you require something that describes techniques and answers basic questions as how to cook squash or how to prepare a turkey, then you should look for a book that has diagrams or photos to illustrate the steps, eg. how do you make an omelet? It should describe cooking terms (saute?), and include descriptions and/or diagrams of vegetables, common and exotic and the different cuts of meat.



Basic recipes should remain basic, while variations could be introduced. A basic cookbook can be an asset in any kitchen, a tool to get you started in the right direction. You should expect to pay a little more for a good, basic cookbook. Unless you might be a cookbook collector, it may be the only one you need.

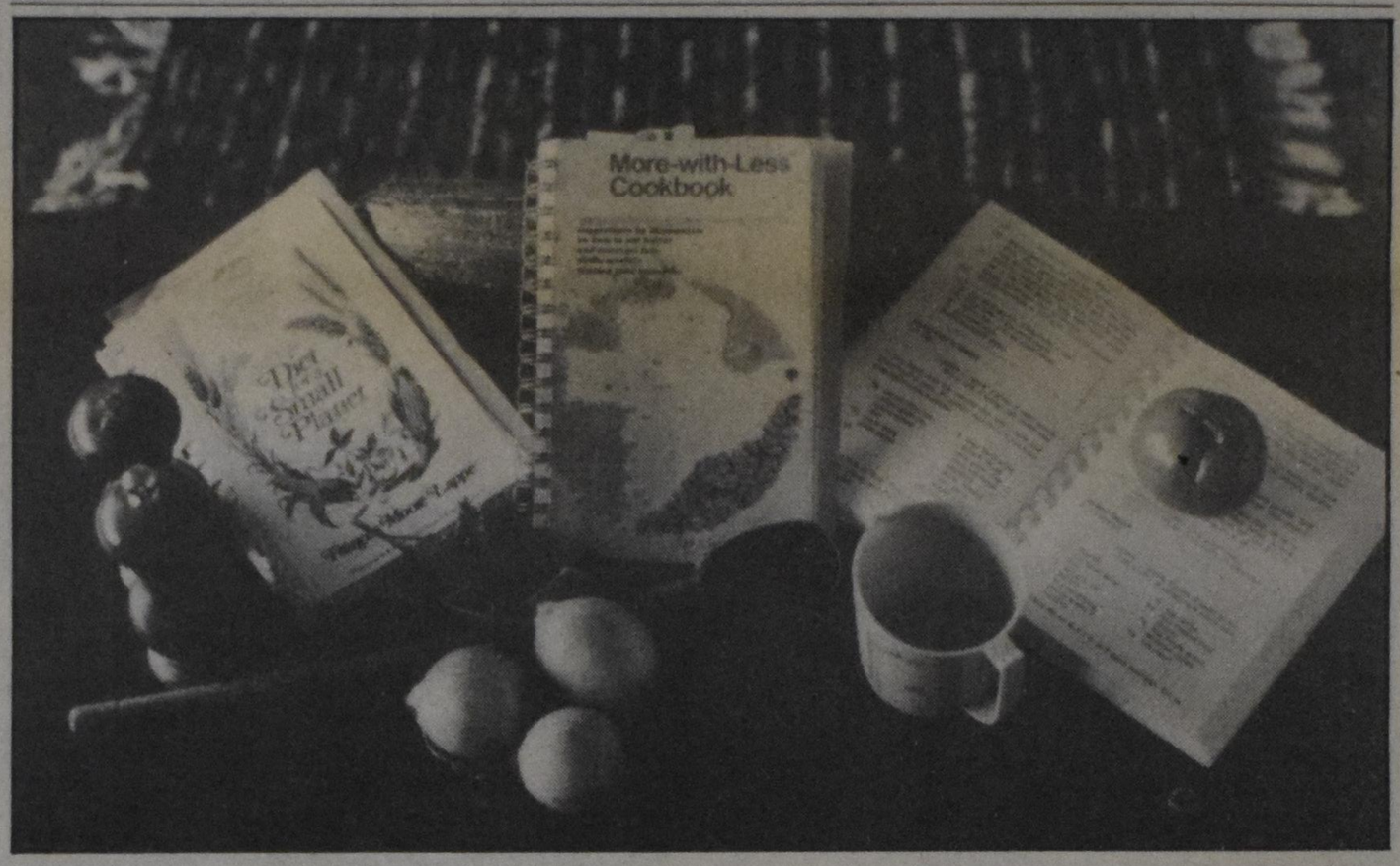
There are several cookbooks available that would meet all of these requirements; two that could be recommended are: *Nellie Lyle Pattison's Canadian Cookbook*, revised by Wattie and Donaldson; published by McGraw-Hill Ryerson Co. of Canada Ltd., Toronto, ON, 1969, and also the *Better Homes and Gardens Cookbook*.

In recent years there has been an increasing awareness of the widespread hunger in the world. Coupled with this is the increasing awareness of the excesses of the North American lifestyle and its adverse effects to the body, notwithstanding its burdens on the world food supply.

The Christian is challenged to hear the rumbles of his brother's empty stomach. There are no easy solutions and the pains of hunger and poverty will not simply fade away.

There have been several cookbooks published in response to this dilemma and to aid us in finding a simpler life-style, also in our eating habits. Perhaps the best-known is the *More-with-Less* cookbook by Doris Janzen Longacre; published by Herald Press, Kitchener, ON. The first third of the book deals with world shortages, North American over-consumption, changing to a simpler life-style and diet. The second and third parts contain the recipes.

Though these recipes were drawn from the Mennonite community, I am sure that the same wealth of information could be obtained from the Christian Reformed community. What is especially refreshing about reading and using the *More-with-Less* cookbook, is the joy and happy expression of faith which permeates throughout the book.



A great variety of cookbooks are available to help us toward a more responsible diet ----

> *"...**Loaves and Fishes** by Linda Hunt . . . is a delightful and loving introduction for children to healthy eating in a world of limited resources."*

Several other cookbooks with the same purpose have been prepared. *The Peaceable Kitchen Cookbook*, by Kate Cusick Easterday, published by Paulist Press, New York, 1980, distributed in Canada by Trinity Press, Burlington, ON, paperback, 313 pages; price $9.55. This book contains recipes for personal and global well-being.

The opening chapter and the introduction to the subsequent chapters provide practical advice. There is a do-it-yourself section that deals with making granola and making tofu (soybean curd). I enjoy trying many of the recipes; the oven meals use lots of cheese and the imaginative salad-making chapter was imaginative! I learned to prepare and enjoy zucchini and eggplant. Several of the vegetable dishes have become household favourites.

It is unfortunate the binding of the book wasn't spiral or some such; my copy has become rather soiled in a few months time from trying to find my page back in the middle of a recipe preparation.

A cookbook that is concerned with natural foods is *From God's Natural Storehouse*, by Yvonne G. Baker, published by David C. Cook Publishing Co., Weston, ON, 1980, paperback, 185 pages; price $4.95.

Ms. Baker has been a columnist for several years on the subject of natural foods. She has a natural foods cooking school in Colorado. About half of the book is devoted to the subject of natural foods and the adversities of processed foods.

While I found some of the nutritional discussions somewhat weak and on an emotional level, I did appreciate that Ms. Baker took time to point out the dangers of extreme tendencies, for example, how diets become

contradictory. The chapter on ingredients and substitutions was informative. The style in which the recipes are set out is different and while I found it awkward initially, I did become accustomed to it. Of the recipes, the short chapter on snacks was inventive and fun. The Fruit Leathers were tasty.

There is one more cookbook I must tell you about: *Loaves and Fishes* by Linda Hunt, published by Herald Press, Kitchener, ON, 1980, paperback. It is a delightful and loving introduction for children to healthy eating in a world of limited resources.

The design of the book immediately attracts the attention of kids. Rather than using type, the entire text has been hand-printed and the illustrations are by young artists, which young readers immediately identify with. The book begins with the illustrated story of Jesus feeding the crowd with the five loaves and two fishes. It continues by discussing some of the applications.

The introduction and the recipes all relate very comfortably with the child. The cookbook is divided into sections that emphasize occasions when children might be especially interested in food preparation. These include snacks and garden goodies, celebration foods for special days and holidays, picnic, camping and outdoor foods. There is also a section for foods from other lands.

This cookbook is a lot of fun for children, with plenty of opportunities for parent-child shared tasks. An excellent cookbook for children.

"Can less be more?" theme of Alberta farmers

by Wilma VanderSchaaf
Edmonton Editor

Several years ago, when the Committee for Justice and Liberty first became involved in the energy debate in Canada, John A. Olthuis, CJL's Research and Policy Director penned a thought-provoking article, titled 'Can Less Be More?'

This year, the Christian Farmers Federation at its annual convention on November 21, hopes to draw on this experience. John Olthuis will present the keynote address following the convention banquet. He will speak on Canada's energy policy as it affects conservation and the development of alternative energy sources with an emphasis on policy options that will result in more responsible energy use.

Although the focus of Olthuis' speech will be energy policy as it relates to agriculture and food, it should be of interest to everyone. The CFF Convention for 1980 will be held on November 21, 1980 at the Lacombe Memorial Centre in Lacombe, Alberta. In addition to the evening banquet which begins at 7 p.m., the day-long convention features an annual business meeting in the morning and two workshops in the afternoon.

Workshop leaders have been confirmed on these two topics: Jack Otis, practical aspects in the application of wind energy to an agricultural enterprise; Michael Youso, possibilities for conservation and alternative energy applications to agriculture.

Both of these speakers are also capable of addressing the economic and political aspects of the alternative energy sources they work with. There are still a number of obstacles that work against the acceptance and introduction of alternatives. This of course, is particularly true in Alberta as we continue to build our wealth on non-renewable energy.

In addition to the workshops and banquet speech, the Federation has invited a number of people to set up displays in the Centre. These displays, prepared by CFF members as well as others, will all in some way demonstrate attempts to do "more with less."

The CFF invites anyone with an interest in this topic to attend either the entire convention or any part they wish. For information or reservations call or write: Christian Farmers Federation, 10020-108 St., Edmonton, Alberta T5J 1K6.

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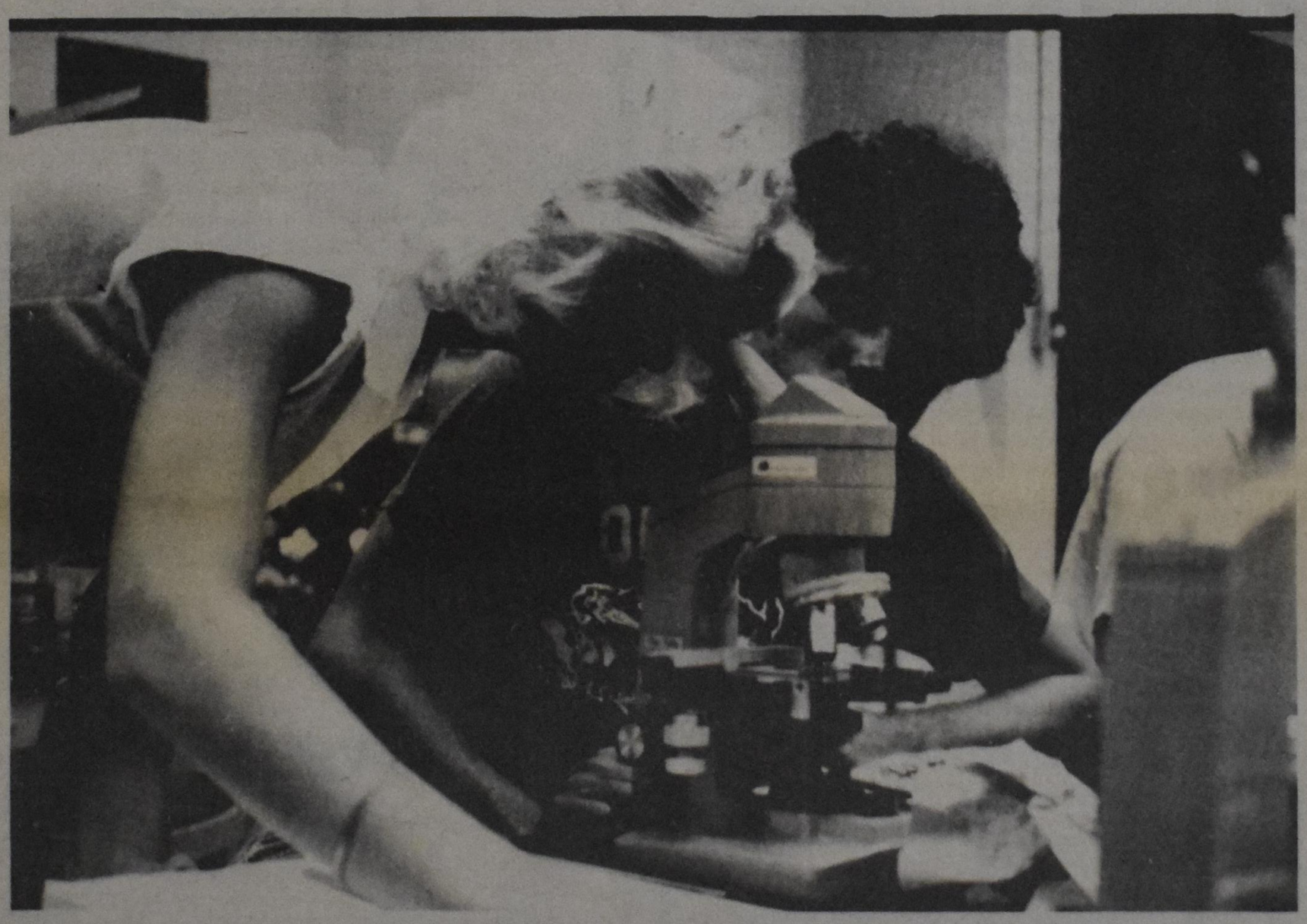

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DISCOVER
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Kampen krijgt een Christelijke school voor journalisten

(*The Windmill Herald*) — De kans is groot dat in 1981 in Kampen een christelijke Journalistenschool van start zal gaan. Een dergelijke school staat op het eerste conceptplan van scholen 1981-1983.

Het zal de derde school voor journalistiek zijn. Naast de sinds 1967 bestaande school voor journalistiek in Utrecht, gaat dit jaar in Tilburg een tweede draaien. De school in Tilburg is op Rooms katholieke grondslag gebaseerd. In Kampen gaat het om een protestants-christelijke opleiding, hoewel ook katholieke studenten toegelaten kunnen worden.

Het is de bedoeling dat de opleiding in Kampen een bredere basis krijgt dan de bestaande in Utrecht. De Stichting denkt aan een vierjarige opleidingsduur. Het bestuur denkt aan een opleiding die niet alleen gericht is op dagbladjournalisten, maar ook de massamedia en de communicatie bestrijkt. Ook zal er een sterker accent op de voorlichting worden gelegd.

In het stichtings bestuur zitten onder andere oud hoofdredacteur C. Timmer van hervormd Nederland, oud burgemeester drs. S. van Tuinen en professor dr. K. Runia en de heer W.C. Veenendaal namens de Theologische Hoge School.

In de laatste jaren is Kampen een bolwerk van het protestants christelijk onderwijs in Nederland geworden. Behalve twee theologische hoge scholen (gereformeerd synodaal en vrijgemaakt), zitten in Kampen een christelijke kunstacademie en een christelijke sociale academie. Beide academies zijn gesticht op protestants christelijke basis.

Hebt u Christelijk Hoger Onderwijs opgenomen in uw testament?

De taak om jonge mensen klaar te maken voor dienst in het Koninkrijk gaat door. Uw bijdrage is dringend nodig. Door een legaat na te laten aan het christelijk onderwijs geeft u toekomstige jonge mensen de mogelijkheid gevormd te worden door het Evangelie op het terrein van het hoger onderwijs. Indien u meerdere inlichtingen wilt betreffende legaties aan het christelijk onderwijs, neem dan contact op met uw eigen financiele adviseur, en Mr. Gene VandenBosch op The King's College.

THE KING'S COLLEGE,
10020 — 108 Street, Edmonton, Alberta T5J 1K6.

Dr. Kuyper schreef over het vasten (III)

Onze vaderen wilden niet wijzer zijn dan het Woord van God. Het was waar dat er rondom het gebruik om te vasten heel wat ‚superstitie' was. En toch, in weerwil van zoveel misbruiken hebben onze vaderen het kind niet met het badwater weggeworpen. Al was er heel wat aan te merken op de Roomse wijze van vasten, onze vaderen hebben niet alleen gewaarschuwd tegen het misbruik, maar ook schriftuurlijke lijnen getrokken om een bijbelse levensstijl aan het volk van God voor te stellen.

Er werd gewaarschuwd tegen het vasten met de mond zonder vasten in het hart; tegen het zoeken van iets verdienstelijks in het vasten op zichzelf; tegen overdrijving in het vasten; tegen de verzoeking om het gemis van enkele spijzen door het gebruik van nog geuriger spijzen te vergoeden (Calvijn); tegen gevaar; dat we de godsdienst niet zoeken in het vasten zelf, omdat het vasten alleen maar dient als een middel om ons beter te bekwamen tot het dienen van God; dat wij niet berusten in het vasten zonder het wegdoen der zonde; dat wij het vasten niet in practijk brengen tot hoogmoed, maar tot ootmoed; dat wij niet vasten om daarmee iets te verdienen; en dat wij het vasten niet stellen in een verkiezing van zekere spijzen, maar in een algehele onthouding (VanMaastricht).

Als Kuyper dan ook vraagt: Wordt in het Woord Gods het vasten afgekeurd, niet gekeurd of goedgekeurd? dan antwoord hij zelf op deze vragen als volgt: zo het eerste, dan dwaalden onze vaderen, die het vasten aanprezen, en waren zij in deze aanprijzing niet te eren, maar te laken. Zo het tweede, dan raakte het de conscientie niet en is het geen bespreking waard. Maar ook, indien het laatste, dan zagen onze vaderen juist; dan zijn wij op een dwaalweg; en is het de plicht van een iegelijk (leek of leraar), die in Gods Woord gelooft, om de practijk van het vasten, naar de wijze door God verordend, weer in ere te brengen.

Moet een christen altijd een sobere levensstijl volgen, af en toe zal hij ook moeten vasten. Vasten is volgens Kuyper: het tijdelijk niet nemen van spijs en drank, die men gewoonlijk wel gebruikt, uit beweegredenen van godsvrucht.

Zo dacht Calvijn er ook over als hij schrijft: Opdat men echter niet zou dwalen in de naam, zo laat ons bepalen wat vasten is. Want wij verstaan daaronder niet eenvoudig matigheid en spaarzaamheid in levensmiddelen, maar iets anders. Het leven der vromen moet wel door matigheid en soberheid beheerst worden, zodat het in zijn ganse loop een zekere gedaante van vasten, voorzover mogelijk vertoont. Maar er is bovendien een ander, tijdelijk, vasten, wanneer wij van onze gewone levenswijze iets afnemen, of voor een dag, of voor een bepaalde tijd, en ons een ingetogenheid opleggen in levensmiddelen, die wat nauwer en strenger is dan de gewone. Dit is in drie dingen gelegen, namelijk in de tijd, in de hoedanigheid der spijzen en in het spaarzaam gebruik ervan. Met de tijd bedoel ik, dat wij nuchter die handelingen volbrengen, terwille van welke het vasten bepaald wordt. Bijvoorbeeld, wanneer iemand terwille van het gemeenschappelijke gebed vast, dat hij dan komt om te bidden zonder gegeten te hebben. De hoedanigheid der spijzen is daarin gelegen, dat alle lekkernijen afwezig zijn en wij, met gewone en eenvoudiger spijzen tevreden, het gehemelte niet strelen met fijne spijzen. Het rekening houden met de hoeveelheid bestaat daarin, dat wij kariger en lichter eten dan gewoonlijk, slechts zoveel als nodig is, maar niet om er ook van te genieten. (Institutie, boek IV, hoofdstuk XII, paragraaf 18).

Calvijn zegt dat het heilige en wettige vasten drie doeleinden heeft. Wij moeten het gebruiken: 1) om het vlees te verzwakken en te onderwerpen, opdat het niet losbandig worde, of 2) opdat we beter toebereid zouden zijn tot heilige overdenkingen, of 3) opdat het een getuigenis zou zijn van onze verootmoediging voor God, wanneer wij onze schuld voor Hem willen belijden.

Daarom, zo zegt Calvijn, wordt het vasten daar het een teken van verootmoediging is, vaker gebruikt in het openbaar, dan alleen door individuele personen.

J. VanHarmelen

PERSOVERZICHT

• Het treurspel „De Thuiskomst van de Canadese Grondwet" is nu zo ongeveer in het honderdste bedrijf. De volgende akte gaat zich afspelen voor de rechter. Vijf premiers willen de zaak daar aanhangig maken. De omstreden kwestie is niet zo zeer het thuisbrengen van de grondwet als het feit dat Trudeau wijzigingen wil laten maken in het Engelse parlement.

• Er zal in Canada een volkstelling gaan plaatsvinden in 1981. Dat grappie zal zo pakweg 95 miljoen dollar gaan kosten en meer dan 39.000 mensen werk gaan geven. Zou 't niet goedkoper zijn als we allemaal een briefkaartje stuurden naar het Bureau voor de Statistiek. Dan komen we er met 17 c. per gezin van af.

• Ed Broadbent is met zestien van zijn parlements-kornuiten naar B.C. geweest om daar eens poolshoogte te nemen.

• Teken des tijds: er waren 16.800 sollicitanten voor 2.000 baantjes bij General Motors in Windsor.

• Cipiers en politie-agenten uit het hele land woonden de begrafenis bij van Bill Morrison. Morrison was de gevangenisbewaarder die omkwam tijden de rel in de Dorchester gevangenis in New Brunswick.

• Koningin Elizabeth is op bezoek geweest bij de Paus.

• De oorlog tussen Iraq en Iran gaat maar door als een vertraagde film zonder einde in zicht. Beide landen publiceren heldhaftige kommunique's met de regelmaat van grootvaders klok, maar je kunt al dat gewouwel wel met een ton zout nemen want op het front schieten ze niet veel op. Het enige waar ze blijkbaar alletwee goed in zijn is vanuit de verte elkaars olie met kanonnen in brand steken, en niet te vergeten, in het gooien van bommen op steden. Zoals altijd en overal is „Jan met de Pet" de pineut.

• In Amerika heeft Reagan toegezegd Jeruzalem als hoofdstad van Israel te zullen erkennen. 't Klinkt me een beetje bekend in de oren. Was er in Canada ook niet iemand die daar mee een hoop Joodse stemmen in z'n zak stak? Als puntje bij paaltje komt en de Arabieren kwaad worden is dat toch maar een holle belofte.

• In Algerije werd de stad El Asnam door een hevige aardbeving geteisterd. Men verwacht dat het aantal doden het getal 10.000 zal overschrijden.

• De kabinets-krisis in Belgie is weer over. De twee grootste partijen hebben een akkoordje gemaakt met de „on-christelijke (?)" socialisten.

• Turkse soldaten maakten in Istanboel korte metten met vliegtuigpiraten die een toestel met honderd passagiers in hun macht hadden. Niemand werd ernstig gewond, zelfs niet die boeven.

• Onderhandelingen tussen Egypte en Israel over Palestijnse autonomie zijn ook weer begonnen. De besprekingen vonden plaats in Washington.

• En mocht U soms van plan zijn om een reisje om de wereld te maken neem dan wat extra kontanten mee; Egypte heeft namelijk de passage door het Suez Kanaal met zestig procent verhoogd. Jammer, anders had ik het vast gedaan.

Carl D. Tuyl

Arie en Katrien

Ida Dorr.

10. De Paardenman

Verleden week dinsdag is Arend van Zevenaar overleden en vrijdag is hij begraven. Hij bereikte de gezegende leeftijd van 87. Twee jaar is hij weduwnaar geweest. Zijn vrouw was 84 toen ze heenging.

Maandagavond zat hij nog gezellig zijn pijpje te roken en versloeg hij zijn tegenstander in de laatste damwedstrijd van zijn leven. Welgemoed ging hij om tien uur naar bed. De volgende morgen vond men hem met de handen gevouwen op bed liggen: in Jezus ontslapen. „Mooier kon het al niet," merkte Katrien wijs en nuchter op.

Ik meende dat hiermee de oudste inwoner van ons christelijk bejaardenhuis was heengegaan, maar toen ik dit als feit debiteerde tijdens het koffieuurtje, dat ik wekelijks meemaak in het „Home," werd me die heftig bestreden door Steve van der Horst, die me met zijn stok een stevige stoot in de ribben gaf en heftig opmerkte, dat hij twee maanden ouder was dan wijlen Arend en dat hem dus rechtens de eer toekwam om de oudste bewoner te zijn. Hij wond zich hierbij zo op, dat ik vreesde, dat hij niet lang meer van die eer zou genieten.

Arend van Zevenaar heeft geleefd, zoals hij gestorven is: rustig en kalm. Hij liep niet in zeven sloten tegelijk en was reeds een ijveraar voor een dertigurige werkweek, toen iedereen nog vijftig of meer uren werkte.

In Holland had hij het bakkersbedrijf uitgeoefend en in Canada werd hij eerst bakkersknecht op een broodfabriek. Vervolgens begon hij brood te verkopen, en toen hij de Engelse taal voldoende onder de knie had, werd hij vertegenwoordiger voor een koekjesfabriek, om tenslotte precies op zijn vijf-en-zestigste verjaardag met pensioen te gaan. Dat is de rustige carriere geweest van Arend van Zevenaar.

Hij zou nooit opgevallen zijn en ik zou nooit zoveel regels aan hem hebben gewijd, indien hij op gevorderde leeftijd geen eigenaardigheid ontwikkeld had. Dat zat zo: Tijdens zijn koekjes-loopbaan heeft Arend eens een tamelijk ernstig ongeluk gehad. Hij slipte met zijn auto op een met sneeuw bedekte weg en reed in flink tempo tegen een telefoonpaal aan. Niet alleen de Pontiac, maar ook de eigenaar en bestuurder bleken zwaar gehavend te zijn. De auto werd afgeschreven en naar het kerkhof verwezen en Arend onderging bijna hetzelfde lot. Gelukkig was het zijn tijd nog niet, en langzamerhand is hij weer beter geworden. Hij bleek van alles gebroken te hebben, onder andere een paar ribben, een been, een knieschijf, een enkel, mitsgaders een grote teen. Alles bij elkaar is hij bijna een jaar van de kaart geweest en moest een assistent zijn koekjes aan de man brengen.

Wat er al gebroken mocht zijn aan Arend, zijn geest zeker niet. Toen de eerste schrik en pijn verdwenen waren, begon hij zich te vervelen. Ik heb altijd visioenen van stapels boeken, die ik zal verslinden, als ik ooit nog eens een lange tijd rust zal moeten nemen, maar Arend was geen geweldige lezer. Radio en televisie beschouwde hij als brengers van het nieuws en het weerbericht en meer niet. Met dammen en andere gezelschapspelen toonde hij zich steeds de meerdere van zijn vrouw en twee dochters, die het ook niet zo leuk vonden, om altijd te verliezen en zich derhalve geleidelijk terugtrokken van het ontspanningsgebied.

Marie van Zevenaar stelde haar man voor, om samen spreien te gaan haken en kleden te borduren, maar dit was ver beneden zijn mannelijke waardigheid. In die dagen durfde een man er nog vrij voor uit te komen, dat hij zich niet zou verlagen tot het peil der vrouwelijke nijverheid.

Toen kreeg zijn vrouw, die haar man steeds lastiger zag worden, een geweldig idee: Ze ging naar een hobbiewinkel en kocht voor haar gekneusde Arend een doos met verf en penselen en een afbeelding van het tafreel, dat geschilderd moest worden, voorzien van nummers. Die nummers correspondeerden op de kleuren van de verf. Het vernuftige geheel werd genoemd „Paint by numbers." Ze begon met een kleine doos, die de afbeelding van een paardenhoofd bevatte.

Arend viel er op aan als een tijger op een biefstuk. De aanwijzingen van de nummers volgende, had hij in een minimum van tijd het schilderij klaar. Aangezien de nummers door de verf bedekt waren, kon men niet zien, dat de schilder hulp had gehad bij het vervaardigen van zijn meesterstuk. En zo werd op gevorderde leeftijd een kunstschilder geboren. Sindsdien werd het schilderen zijn grote liefhebberij, waaraan hij vele uren per dag besteedde. Hij begon het lot van zijn gebroken beenderen steeds vrolijker te dragen; de dokter werd steeds meer tevreden, en de verkoper in de hobbiewinkel steeds vriendelijker. Want het aantal „Paint by Number" dozen, dat van de winkel naar het huis van Arend verhuisde, was zeer indrukwekkend. Geen kleurencombinatie was te moeilijk voor Arend en geen opgave te zwaar. Zolang de nummers maar duidelijk werden vermeld, vervaardigde hij de kostbaarste kunstschatten.

Toch was hij in het uitoefenen van zijn kunst niet helemaal zo veelzijdig als bij voorbeeld zijn voorgangers en collega's Rembrant en van Gogh. Een echte kunstkenner mocht hem zelfs een zekere eenzijdigheid verwijten. Hij schilderde namelijk altijd paarden. Hoezeer zijn familie en vrienden hem aanvankelijk aanporden, om ook bergen en zeegezichten te schilderen, hij was niet te bewegen, om van zijn paarden af te stappen.

Voorheen had hij nooit enige belangstelling voor hen getoond en was hij alle paarden achteloos voorbij gereden, maar thans bestond zijn hele kunst uit het schilderen van paarden, zwarte paarden, bruine en schimmels, paardenhoofden, gehele paarden, stilstaande paarden, paarden in galop, landbouwpaarden, renpaarden en oorlogspaarden, er kwam geen eind aan. Weldra prijkten de paardengezichten aan alle wanden van huize van Zevenaar tot groot verdriet van moeder en dochters, die ook wel eens wat anders wilden zien dan een paard. Zelfs op de W.C. bevonden zich twee paarden, een steigerend veulen en een Belg.

Nood maakt vindingrijk, en zo stelde moeder van Zevenaar voor om alle schilderijen op te hangen in de extra-slaapkamer in het basement en om die kamer als paardenkamer te wijden. Maar dit wees de artist verontwaardigd af. Zijn paarden moesten gezien worden!

Arend begon nu ook zijn erkentelijkheid te betonen aan hen, die hem tijdens zijn rustkuur kwamen opzoeken, door hen schilderijen aan te bieden. De dominee had weldra een streng uitziende paardenkop in zijn studeerkamer hangen. De kop van de tweelingbroer van dit paard werd door de koster in de kerkeraadskamer gehangen tussen de portretten van de predikanten, die onze gemeente in het verleden met min of meer succes hadden gediend. Toen de broeders na twee maanden de aanblik van dit schilderij niet meer konden verdragen, werd het verwijderd, om een plaats te vinden in een catechisatielokaal, waar het nu al jaren lang de jeugd des Verbonds verbolgen aanstaart.

Als geregeld bezoeker van Arend ontving ik ook een paard. Het was een merkwaardig schilderij, dat ons het beeld toonde van een geelachtig beest, dat mismoedig in een blauwachtige wei naar de groene lucht stond te staren. Een van mijn kinderen, een scherpe waarnemer, ontdekte op de linkerbil van het paard het getal 7. De verf was daar blijkbaar een beetje dun aangekomen. Plichtsgetrouw hing ik het schilderij op in de woonkamer.

Met haar handen in haar zijden stond Katrien mijn verrichtinge gade te slaan. Toen ik klaar was, zei ze: „Draai het schilderij nu eens helemaal om." Ik deed het, en het effect was verbluffend: Het sombergestemde paard bleek nu in een luchthartige stemming in de knalgroene wei te liggen, vrolijk met zijn benen trappend in de richting van de blauwe lucht. Of dit de bedoeling van de meester was geweest, valt te betwijfelen. In ieder geval vond tenslotte het speelse paard een plaats aan de muur van de slaapkamer van twee van onze kinderen.

Aangezien de van Zevenaar's vele vrienden hadden en gans niet gierig waren, duurde het niet lang, of de paardenschilderijen van Arend werden gezien in talrijke huizen van onze mensen. Sommige vonden zelfs een permanente plaats in een huiskamer.

Toen de kunstenaar zover was hersteld, dat hij weer kon beginnen met de verkoop van zijn koekjes, achtte hij de tijd gekomen, om op waardige wijze afscheid te nemen van zijn hobbie. Hij schilderde nog één paardenschilderij, dat alle andere overtrof in grootte en kleurenweelde en betekenis. Met moeizaam verworven zelfvertrouwen hield hij zich niet aan de nummers, maar voegde zelf zijn ideeën aan het grondmodel toe. Toen het eindelijk klaar was, mocht ik het zien. Ik moest het wel zien, want het hing op een opvallende plaats in de woonkamer van Arend. Wat stelde het voor? Een paard, natuurlijk. Ja, maar niet een gewoon paard. Het was een paard, dat we zo goed gekend hadden in onze jeugdjaren in Holland, het paard, waarvan we in de kerk zo vaak opgewekt hadden gezongen, het paard van Psalm 33:9 (oude berijming), het briesend paard, dat eind'lijk moest sneven. Zonder moeite kon men zien, dat dit strijdros het loodje moest leggen en geen hulp meer kon baten. Het cholo-lade-kleurige oorlogspaard keek met verbijsterde ogen de ruimte in en bles uit zijn wijd opengesperde neusgaten machtige wolken stoom, ongetwijfeld zijn laatste adem, terwijl het dodelijk getroffen door zijn poten zakte. Het beest had het gehad, en kon niemand meer de overwinning geven.

Toen de meester mij vroeg, hoe ik het vond, begon ik veelzeggend Psalm 33 te neurien: pom-pom-pom-pom-pom-pom-pom-pom-pom.... -Juist, zei Arend vergenoegd, -jij kent je bijbel en je weet wat kunst is.

Dit is tot vreugde van velen het laatste paard geweest, dat hij ooit heeft geschilderd. Spoedig namen de koekjes en de andere belangrijker zaken des levens hem weer helemaal in beslag.

Nu is Arend van Zevenaar niet meer bij ons.

Tijdens de begrafenisdienst heeft de dominee passende woorden gesproken naar aanleiding van Psalm 33:18: Zie, des Heren oog is op hen die Hem vrezen, die op Zijn goedertierenheid hopen. En hij kon het niet laten, om met een glimlach in zijn stem en in zijn ogen ook het voorafgaande vers te lezen: Het paard faalt ter overwinning....

De gemeente glimlachte terug....

Canadezen geven er de voorkeur aan hun geld te sparen

door Ben Malkin

(Canadian Scene) — Canadezen sparen gewoonlijk een middelmatig groot gedeelte van hun inkomen, hoewel in een aantal andere landen in de Organisatie voor Economische Samenwerking en Ontwikkeling (OECD) de cijfers hoger liggen.

Volgens een blad dat door het Federale Departement van Financien wordt uitgegeven, was het spaarcijfer tussen 1973 en 1976 gemiddeld 10 procent; dat was hoger dan in de Verenigde Staten (7.1 procent), en in Frankrijk (9.3 procent). In Japan spaarde men echter 22 procent, in West-Duitsland 13.9 procent, in Engeland 13.7 procent en in Italie 18 procent.

Het blad constateert een nauw verband tussen oplopende spaar-cijfers, en hogere inflatie, hoewel soms ook andere factoren een rol spelen. Nadat het een overzicht heeft gegeven van de toename in het spaarcijfer sinds de vijftiger en zestiger jaren, gaat het blad verder: „Een combinatie van factoren kan het hogere persoonlijke spaarcijfers sinds 1970 verklaren. Via de uitwerking op netto rente-ontvangsten, schat men dat het verwachte hogere inflatie-niveau na 1970 verantwoordelijk is voor ongeveer twee-vijfde van de toename in het gemiddelde persoonlijke spaarcijfer tussen 1962-70 en 1971-79.

„Via de uitwerking op netto rente-ontvangsten, de bijdragen van werkgevers aan particuliere persioenfondsen, en netto rentes die men in de persoonlijke sector had verdiend, schat men dat de verwachte en onverwachte hogere inflatie niveaux na 1970 verantwoordelijk zijn voor iets meer dan de helft van de toename in het gemiddelde personlijke spaarcijfer tussen 1962-1970 en 1971-1979."

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In de kloosterkerk van Erfurt

door J.T. Bakker

(Gereformeerd Weekblad) — Een tijd geleden zat ik in de kerk van het Augustijnerklooster van Erfurt, de plek, waar Luther naar toe vluchtte, nadat hij in storm en onweer beloofd had monnik te zullen worden.

Soms preken de stenen meer dan de stem van de predikant, en dat was die morgen in elk geval zo bij mij. Als er maar iets te horen valt! En dat was daar ongetwijfeld het geval. Immers, in die kerk heeft Luther in de beslissende jaren, waarin hij gevormd werd, dag en nacht het psalmgebed gezongen. Daar is hij tot monnik gewijd en daar heeft hij zijn missen opgedragen. Hij was er van 1505 tot 1511 en van Erfurt ging hij naar Wittenberg om er professor in de exegese te worden. In zo'n kerk spreken de stenen.

Trouwens, die niet alleen. We hadden tijdens de voorafgaande dagen uitvoerig uitleg gekregen over de prachtige, van voor Luthers tijd daterende ramen, waaronder een — voor dit klooster vanzelfsprekend — gewijd aan de patroonheilige van de orde, Augustinus, die zo'n beslissende rol zou spelen in denken en theologie van Maarten Luther.

Het was een congres; voornamelijk van historici. Vervolg op het grote Luthercongres, dat een jaar daarvoor in Zweden gehouden was. Maar omdat het voor de mensen van achter het ijzeren gordijn nog altijd moeilijk is om reizen naar het Westen te maken, is er sinds enkele jaren een speciale bijeenkomst in de D.D.R., waarbij dan ook buitenlanders uitgenodigd worden.

Theologen, en vooral theologen, die zich met Luther bezighouden zijn een vreemd volkje. Velen zitten jarenlang, soms hun hele leven te wroeten in de honderd delen van de ‚Weimarana,' dat is het oerwoud, waarin ongeveer alles wat Luther heel zijn leven geschreven of gezegd heeft verstopt zit. Er zijn er nogal wat, die er zo volstrekt in verdwaald zijn, dat men nooit weer taal of teken van ze vernomen heeft. Spoorloos verdwenen.

Anderen werken aan steeds nieuw geschapen Lutherbeelden, die vanzelfsprekend de sporen dragen van het gezicht van de tekenaar zelf.

Er ligt een stukje ironie in, dat eindeloos verder gestudeerd wordt over het werk van iemand, die van zijn eigen boeken maar twee de moeite van het overleven waard vond en die bovendien — en dat klemt nog wel wat meer — de kerk van zijn tijd liet ontploffen door haar vanuit een ander oerwoud van traditie en mensenmeningen terug te roepen naar de 'eenvoudige Schrift.' Op de duur kan er dan blijkbaar weer een nieuwe traditie onstaan, waarin het ‚wat zegt de bijbel?' sprekend begint te lijken op de toch wel wat andere vraag: ‚en wat zei Luther ervan?'

Ik geloof, dat er praktisch geen theoloog te bedenken valt, die over de eeuwen heen zo'n persoonlijke aantrekkingskracht (of ook weerstand) oproept als bij hem het geval is.

Toch gingen mijn gedachten die morgen een andere kant uit. Ondanks het feit, dat we de hele conferentie achter de rug hadden, wat vaak weer een verlammend gevoel geven kan. Misschien dank zij het feit, dat ik een paar nachten had mogen slapen naast de cel, waarin de jonge Maarten in zijn kloosterjaren gewoond had.

Wat mij overviel, terwijl daar aan alle kanten mensen om me heen zaten, die ook met die theologie en die geschiedenis bezig waren, was, dat het begin toch zoiets als een oerexplosie, een kernfusie geweest moet

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zijn. Ondanks alles wat we van Luther over hebben weten we eigenlijk helemaal niet, hoe het zich nu werkelijk afgespeeld heeft.

Maar stel je voor: een zo'n jonge vent, die om zijns' levens wil een streng klooster in Erfurt binnengevlucht is om zich te bergen voor ik weet niet wat. En die daar door die studiejaren heen langzaam maar zeker toegroeit naar een gebeuren, waarvan hij zonder het te willen of te beseffen de inzet gaat vormen en dat de hele maatschappij, de hele kerk op z'n grondvesten zal doen schudden. Natuurlijk weten we allemaal wel, dat de grote dingen met een kleinigheid starten, maar zo'n besef wordt wel erg concreet (en misschein ook wel erg hoopvol) op zo'n morgen, als je op de plaats zelf bent, waar het zich afspeelde.

Dat betekent helemaal niet, dat de Reformatie uit de hemel gevallen is. Integendeel; er is een incubatietijd van eeuwen waarin je ziet hoe de ontevredenheid zich ophoopt. Maar alle pogingen om werkelijk iets om te zetten verlopen in het zand. Het ene reformconcilie na het andere, het ene verbeteringsplan na het andere. „God heeft me er als een blind paard ingestuurd" zal Luther later zeggen.

Zo heeft hij het dus zelf beleefd, zoals trouwens ook uit de hele gang van zaken blijkt: geen actieprogram, geen uitgestippelde strategie, geen vooropgezet doel om bij uit te komen.

Er is wel iets anders: een voorbereidingstijd van jaren, waarin je langzaam ziet groeien; ook heel onopvallend: op een bepaald punt ineens een nieuwe wending, een niet meer uit kunnen komen met een vertrouwde oplossing, die hem uit de traditie wordt aangereikt. Vooral ook: een zich steeds dieper ingraven in de taal, de geest, de wendingen van de bijbel. Niet vanuit een nieuwe theorie ‚alleen de bijbel,' maar een steeds spannender worsteling om er achter te komen, er doorheen te kijken: wat staat er, wat wil het, wat is het geheime midden, waar alle letters naar verwijzen? Tot dan op een onnaspeurbare manier, net als in de gelijkenis van de schat in de akker het woord en het hart en het moment bij elkaar komen. Dan slaat de vonk in het kruit.

Het blijft geheimzinnig, dat het zo helemaal van binnen uit begonnen is om dan ineens naar buiten te slaan. Als je door Erfurt wandelt met z'n vele, soms door de oorlog nog zwaar geschonden kerken en kloosters dan begrijp je er iets van wat het betekend moet hebben om met zo'n instituut in botsing te komen. Zo'n kerk, die niet maar een onderdeel is van een maatschapplij en cultuur, maar die dat hele leven omvat houdt. Om daar dan buiten te raken en ook voor jezelf het gevoel te hebben, dat door jouw toedoen er een scheur kwam in het ongedeelde kleed van de Heer. Die aanvechting heeft hij dan ook blijvend moeten dragen: „Zou jij alleen het bij het rechte eind hebben en alle anderen ongelijk?" Dat bleef knagen.

Hij kende de aanvechting, maar hij heeft geweigerd zich erdoor te laten verlammen. Maar die onverzettelijkheid heeft te maken met de jaren in Erfurt en Wittenberg, waarin hij al maar de zin van de bijbel aftastte. En hij maakte geschiedenis, omdat ‚geschiedenis maken' het laatste was, waarom het hem begonnen was.

Dat kwam, omdat het wel radicaal was, maar dan van binnen uit. Kierkegaard schrijft ergens over de echte christen, dat je die er helemaal niet uitkent, omdat hij zo uitzonderlijk is. Misschien is het de postbode, die je nooit opviel, omdat je hem over het hoofd zag. En Barth zegt in een verhaal over de taak van de theologie — nadat hij het eigenlijk mensonmogelijke van echte theologie heeft laten zien, dat wat dan overblijft er niet veel anders uitziet dan de onopvallendheid van de spoorwegman, die zijn dienstrooster nakomt.

Op zo'n soort manier is Luther ook theoloog geworden, toen zijn orde-overste von Staupitz hem opdroeg het professoraat in de exegese in Wittenberg op zich te nemen. Hij verweerde zich met handen en voeten en bezwoer von Staupitz, dat hij het niet kon en dat het z'n dood zou zijn. Die spotte wat met Luthers tegenwerpingen en zei, dat dat de Here God dan goed zou uitkomen, omdat hij een groot gebrek aan goede raadgevers in z'n hemelse hofhouding had. En toen is Luther naar Wittenberg gegaan en begonnen de psalmen uit te leggen en de brief aan de Romeinen en de Hebreeen. En zo kwam van het een het andere.

We zijn het gelukkig verleerd grote herdenkingsfeesten ter ere van de Reformatie op te zetten. In de D.D.R. wordt ook in de gemeenten nog maar uiterst zelden het ‚Een vaste burcht' gezongen. Want de woorden zijn toch wel wat geweldig om zo op je lippen te nemen. Misschien dat we ook wat minder luid zingen omdat we beseffen, dat we niet alleen met een erfenis uit het verleden te maken hebben, maar dat we zelf op het spel staan. Dan kom je er niet meer uit door de verzen van vroeger na te zingen. Ook niet door hun beslissingen nog eens over te doen. Dat kan trouwens ook niet.

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VANDERLEEK: We would like to thank our children and grandchildren and our many friends who share[d] [o]ur j[oy] when we celebrated our 50th Wedding Anniversary. Thank you for the many cards, flowers and gifts. Above all, we thank our heavenly Father for his blessings and care and trust that he will lead us in the years to come.
Mr. and Mrs. G. Vanderleek,
St. Catharines, ON

WONDER: We would like to thank all our friends and relatives for the many congratulations and best wishes that were extended to us on our 40th Wedding Anniversary. Above all, we thank God from whom all blessings flow!
Mr. and Mrs. H. Wonder,
7900 McLaughlin Rd. S., Brampton, ON

BIRTHS

AASMAN: Donald and Jackie (nee Van Dyk) are happy and thankful to announce the birth and gift from God, a son named, DANIEL, born September 24, 1980. 7th grandchild for Mr. and Mrs. A. Van Dyk, Fruitland and 3rd grandchild for Mr. and Mrs. H. Aasman of Burlington, ON.
20 Takhini Ave., Whitehorse, Yukon.

BYMA: "Every good gift and every perfect gift comes from above" (James 1:17).
Steve and Hessy would like to share with you in the safe arrival of a healthy baby boy, KENDRICK STEPHEN, born October 3, 1980, weighing 8 lbs. 14½ oz. A precious little brother for Bonnie and Ruth. We thank the Lord for making all things well. Kendrick is the 8th grandchild for Mrs. K. Vander Sluis of Chatham and the 4th for Mr. D. Byma of The Netherlands (Fr.).
Address: 104 John St., Chatham, ON N7M 5B6.

HANNINK: We wish to thank the Lord for the joy he has given us with the birth of our new son, DAVID GEORGE, born on September 25, 1980. He is the first grandchild for both Mr. and Mrs. George Hannink of Modesto, CA, and Mr. and Mrs. George Vanderdeen of Smithers, BC.
Bruce & Joanne Hannink,
301 Standiford #179, Modesto, CA 95350.

KIERS: We trust, that the Lord promised to care for each of his children. Therefore we are happy to announce the arrival of, LUKE CHRISTIAN JOHAN, a little brother to Mark and Leo whom they have patiently awaited. Born on September 28, 1980, weighing 3550 grams. Grateful parents are Roel and Mary Kiers-Kamphuis. Proud grandparents are: Mr. and Mrs. G. Kamphuis — Welland, ON and Mr. and Mrs. W. Kiers — Hoogeveen, The Netherlands.
Roerdomplaan 136, 7905 E J Hoogeveen, (Dr.), The Netherlands.

BIRTHS

MOSSELMAN: With thanks to God, we joyfully announce the birth of our first child, a son, SCOTT DEREK, born on October 8, 1980, weighing 8 lbs. 6oz. Proud parents are Cecil and Alida Mosselman. Fourth grandchild for Mr. and Mrs. John Heinen and second grandchild for Mr. and Mrs. Dirk Mosselman.
127 Brucedale Ave. E., Hamilton, ON L9A 1N5.

SCHENK: With much joy and thankfulness, we, Ted and Edith Schenk (nee Aukema), thank God, the giver of life, for entrusting to our care, a daughter, AMANDA DAWN, born September 24, 1980, weighing 9 lbs. 12 oz. A precious little sister for Clinton. Second grandchild for Mr. and Mrs. Simon Aukema of Edmonton, AB and 36th grandchild for Mr. Gerritt Schenk of Edmonton, AB.
Address: 5703 — 139 Avenue, Edmonton, AB T5A 1E8.

VAN GEEST: With thanks, we have received a "gift of God," NATHANIEL JOHN. Another grandchild for Mr. and Mrs. William van Geest of St. C[a]tharines, and Mr. and Mrs. John DeGroot of Sarnia. Born on September 26, 1980.
William and Nel van Geest,
7 Holley Ave., Weston, ON M9N 2C4.

VELTMAN: "Every good gift . . . comes from above" (James 1:17).
With thanks to God, Joe and Coby Veltman announce the arrival of a baby girl, MEGHAN LAUREL JOY. Born September 16, 1980, and adopted October 1, 1980; a sister for Derek, Joshua, and Rachel. Grandparents are Mrs. C. Griepsma of Artesia, CA, and Mrs. A. Veltman of Buena Park, CA.
Box 1496, Brooks, AB T0J 0J0

MARRIAGES

BUYS-JANSSENS: Mr. and Mrs. William Buys of Beamsville, ON and Mr. and Mrs. Hilke Janssens of Thunder Bay, ON are pleased to announce the forthcoming marriage of their children, MARGO and TIM. The ceremony will take place, the Lord willing, on Saturday, November 8, 1980, at 1:30 p.m. in the Grimsby Chr. Ref. Church. Rev. B. Nederlof officiating.
Future address: R.R.#1, South Gillies, ON P0T 2V0.

SMIDS-OKKEMA: Believing that God has brought them together, Mr. and Mrs. William Smids and Mr. and Mrs. Arthur Okkema, announce the marriage of their children, NANCY and HARRY. The ceremony will take place October 25 at 4 o'clock, at the Immanual Chr. Ref. Church of Hamilton. Rev. B. Nederlof officiating.
Future address: 75 Wendover Dr., Apt. #908, Hamilton, ON.

The $179.95* wedding including proofs, albums and frames,
20% off with booking before April 30, 1981.
A & W PHOTOGRAPHY
St. Catharines, 934-9692.
Anniversaries, portraits, commercial, graduations and weddings.
** Prices subject to change without notice.*

BIRTHS

1955 November 2 1980
It is with great joy and thankfulness to our Lord that we are able to celebrate the 25th Wedding Anniversary of our parents,

BERNIE and JANNY BONVANIE

May the Lord grant them continued good health and strengthen and guide them that we may share many more years together.
With love from:
Joanne & Joe Colyn
Bill
Gerard
Barry
An open house will be held on Saturday, November 1, 1980, D.V., from 2:30 — 5 p.m. in the Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale. All are welcome.
Home address: 17 Hilda Ave., Willowdale, ON M2M 1V3.

With joy and thankfulness to the Lord, we are proud to announce the 25th Wedding Anniversary of our parents,

CASE and MARGARET KUIPER
(nee Lazet)

on October 21, 1980. We pray that the Lord will continue to bless and sustain them in the years ahead.
With love and congratulations from your children:
Alice
Ralph
Mark
Conrad
Open house on Saturday, October 25, 1980, in the Chr. Ref. Church, Clinton, from 3 - 5 p.m. Best wishes only.
Home address: R.R.#1, Clinton, ON N0M 1L0.

With joy and thanksgiving to our God, we celebrated our parents' 30th Wedding Anniversary, on October 12, 1980,

PETER and ALICE LANGEVELD
(nee VanGalen)

May the Lord continue to keep you in his care, and bless you in the years to come.
Congratulations mom and dad, from your children:
Enica & Art
Jack & Marie
Wilma & Casper
Bill & Bonnie (girlfriend)
Walter
Sandra
Grandchildren:
Alecia
John Paul
Nicole
Peter
Sherry
Pamela
Home address: 7 Masefield Crst., London, ON N5V 1M9

1955 October 21 1980
With thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our parents,

RON and JEAN POSTMA
(nee Hamstra)

Thank you mom and dad for all your love and patience. May God bless you both with many more wonderful years together.
With love from:
Shirley
Sylvia
Judy
Ted
Home address: 255 Ontario St. S., House #3, Milton, ON

ANNIVERSARIES

1955 1980
The Lord has and will always lift up the light of his countenance upon us, his children, so that we may evermore praise him" (Psalm 4:6b).
We, the children, are happy to announce the 25th Anniversary of our dear parents,

GEORGE and GRACE LOS
(nee Burger)

on November 18, 1980, D.V. It is our prayer that the Lord will continue to bless and guide them throughout their lives together.
With love and congratulations:
Bill & Dianne (girlfriend) — Burnaby, BC
Cathy — New Westminster
Carl — at home
Don — at home
Home address: 34745 Arden Dr., Abbotsford, BC V2S 2X9.

With deep gratitude to God, we hereby announce that, D.V., November 3, 1980 marks the 40th Anniversary of,

REV. J. OVERDUIN'S

ordination as minister of the gospel. On October 23, 1980, D.V.,

REV. and MRS. OVERDUIN

hope to celebrate their 40th Wedding Anniversary.
"The eternal God is thy refuge" (Deut. 33:27a).
It is our prayer that the Lord will continue to bless Rev. and Mrs. Overduin in the years to come.
Consistory,
Free Ref. Church,
London, ON

1955 October 14 1980
With joy and thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our parents,

PETER and HENNY STRUYK
(nee Middel)

We thank them for their love and care. Above all, we thank God for watching over them for 25 years and pray that he will continue to lead and guide them in their lives.
All our love, their children:
Arthur & Laurie Struyk — Dunnville, ON
Harold — at home
Evelyn & Paul Schwanz — Nanticoke, ON
Open house at the York Chr. Ref. Church from 8 p.m. to 10 p.m. on Saturday, October 25, 1980.
Home address: R.R.#3, Caistor Centre, ON L0R 1E0.

1950 October 19 1980
With joy and thankfulness to our God, we celebrate, with our parents,

AALT and JANNETJE VAN DASLER

their 30th Wedding Anniversary. We pray the Lord will continue to watch over them and bless them in the years to come.
Best wishes from their children,
Teresa & Dwight Hildering — London
Harriet & Ray DiLullo — Winnipeg
Janet & John Kempenaar — London
Alice & Paul Walzak — London
Gary — at home
Robert — at home
Home address: 1160 Kipps Lane, London, ON

1955 November 11 1980
We give the praise to our heavenly Father as we announce the 25th Anniversary of our parents,

LEENDERT and LUTINA
VANDERKWAAK (nee Bergman)

"...and the God of love and peace will be with you" (2 Cor. 13:11 b).
A promise they have grasped since their wedding day. We publicly thank them for sharing that promise with us.
Lloyd & Vicki; Kristin — Racine, Wisconsin
Judy — Terrace
David — Terrace
Michael — Terrace
3314 Sparks St., Terrace, BC V8G 2T9.

ANNIVERSARIES

1945 1980
With joy and thanksgiving, we hope to celebrate with our parents and grandparents,

GEORGE and HENNY VAN BEEK
(nee Been)

their 35th Wedding Anniversary on November 2, 1980. We pray that the Lord will continue to bless them in their life together, with good health and happiness in the years ahead.
Best wishes and love from their children and grandchildren:
Margaret & Theodore Kloostra; Cathy, Denise, Kevin — Elmira
Claudia & Dick Kooger; Jeffrey, Bradley — Woodstock
Anna van Beek — Papua, New Guinea
Albert & Janice van Beek; Pamela, Jerod — Fergus
Teeny van Beek & Bert Matter
R.R.#3, Fergus, ON

On November 4, 1980, the Lord willing, we will celebrate the 25th Wedding Anniversary of our parents,

HENRY and TILLY VANSCHEPEN
(nee Triemstra)

We as their children thank God for their loving care and pray that he will continue to bless them richly, according to his promises.
Stewart & Sylvia; Kevin
John
Bob & Martha
Brenda
Marianne
There will be an open house at the Foldens Hall from 2 - 4 on Saturday, November 1, 1980.
Woodstock, ON

Andijk Red Deer
1915 1980
Op 10 november, 1980, zo de Here wil, hopen onze geliefde ouders, groot- en overgrootouders,

FRANK en EBELTJE ZEE
(nee Prins)

de dag te herdenken dat zij 65 jaar geleden door God in de echt werden verbonden.
We hope deze blijde dag als familie op 11 november te vieren, God te danken, die hen in hun huwlijk rijk gezegend heeft, zodat zij voor ons als familie en ook vele anderen tot zegen mochten zijn.
„Geloofd zij God met diepst ontzag! Hij overlaadt ons dag aan dag, met Zijne gunstbewijzen."
Hun dierbare familieschaar:
Grace & Piet Van Assen — Edmonton
George & Grace Zee — Red Deer
Winnie & Ralph Prins — Lacombe
Aaf & John Kooiman — Red Deer
Ann & Simon Swier — Lacombe
Tena & Adolf Opden Dries — Red Deer
Jannie & Klaas Brink — Bentley
Dorothy & Ben De Boon — Lacombe
Helen & John Kits — Lacombe
52 kleinkinderen, 19 aangetrouwde kleinkinderen en 33 achter-kleinkinderen.
R.R.#2, Site 4, Red Deer, AB T4N 5E2

1930 1980
With great joy and thankfulness to the Lord, we announce the 50th Wedding Anniversary of our parents, grandparents, great-grandparents,

ENGEL and BINY ZOMERMAN
(nee Van der Hoek)

on November 4, 1980. May the Lord continue to keep them in his care and bless them in the years to come.
With much love from us all,
Truus & Rienko Haan; Cathy & Arie Jol, Annette, Fred, Elmer, Laura
Jerry & Margaret Zomerman; John, Andrew, Angeline, James
Tina & Stan Bootsma; Edward, Richard, Howard, Leonard
Great-granddaughters:
Rika & Hannah Jol
Open house on November 4, 1980 at R.R.#2, Stony Plain from 2:00 — 4:30 p.m. Reception November 6, 1980 at St. James United Church.

Classified Advertising

ANNIVERSARIES

1930 1980

Borculo, Gld. Ruthven, Can.

Our parents hope to celebrate their 50th Wedding Anniversary on November 7, 1980. We are grateful to the Lord for his care and love towards,

ALBERT JOHN and CHRISTINA ZWIERS (nee Meerbeek)

May the Lord continue to give them life on earth for more years to come:

Hendrika & Albert Draayer; Tini & Jan; Ruth, Albert, Jan & Mary, Gea — Ryssen, Netherlands

Hermen & Margie; Rick, Linda, Karen, Debbie — Ruthven

Henry & Audrey; Bob, Brian, Jeff — Orillia

Jerry & Cory; Bill, Ron, Brenda, Connie — Ruthven

Gerda & Bill; Jo-anne, John, Christine, Marvin — Essex

Alice & Erwin; Melanie, Kimberly, Jeffrey — Ruthven

Open house in the Essex Chr. Ref. Church on November 7, 1980 at 7 o'clock.

OBITUARIES

On September 28, 1980, in a car accident in B.C., our heavenly Father called home to be with him forever, our dearly loved son and brother,

HANS BRUGGINK

age 23.

"For there is no permanent city for us here on earth; we are looking for the city which is to come" (Heb. 13:14).

Dear son of:

Henk & Hiske Bruggink

and brother of:

Edward, Richard, Robert

34 Majestic Dr., Ottawa, ON K2G 1C7.

On October 1, 1980, the Lord took unto himself, in full assurance of eternal life, my dear husband, our loving father, grandfather and great-grandfather,

REINIER KOOPMAN

in his 78th year, after a blessed marriage of over 50 years.

Dear husband of:

Berendina Koopman (nee Oving)

Dear father of:

Tom & Corry Koopman — Breezand Holland

Janny & Arie Burggraaf — Chatham, ON

Pearl & Martin Rintjema — Chatham, ON

Rienie Koopman (nee Vaandering) — Grand Rapids, MI

Diane & Nick Zuidema — Chatham, ON

Linda & Harry Sluys — Chatham, ON

Ray Koopman — Lucan, ON

Bill & Wilma Koopman, London, ON

Predeceased by a son, Bert in 1970.

33 grandchildren and 4 great-grandchildren

"I am the resurrection, and the life, he that believeth on me, though he were dead, yet shall he live" (John 11:25).

Funeral services were held on October 4, 1980 in the Free Ref. Church of Chatham, Rev. C. Bos officiated.

Home address: 166 Elizabeth St., Chatham, ON

O'Brien - Steele Funeral Home

30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1S7

Christian Funeral Director

OBITUARIES

„Zelfs vindt de mus een huis, o Heer, De zwaluw legt haar jongskens neer, in 't kunstig nest bij Uw altaren. Bij U, mijn Koning en mijn God, Verwacht mijn ziel een heilrijk lot; Geduchte Heer der legerscharen, Welzalig hij, die bij U woont, Gestaag U prijst en eerbied toont" (Psalm 84:2).

Getroost door deze woorden is van ons heen gegaan onze lieve man en vader,

GERRIT HENDRIK VAN LEEUWEN

in de ouderdom van bijna 80 jaar.

Mevr. Alida J. Van Leeuwen-Limburg — Brampton, ON

Gerald & Rita Van Leeuwen-Segers — Rexdale, ON

Alice Groenendyk — Brampton, ON

Alan & Joanne Vandermaas-VanLeeuwen — St. Catharines, ON

Dan & Audrey Van Leeuwen-MacLeod — Toronto, ON

James & Irene Van Leeuwen-Houwing — Toronto, ON

en kleinkinderen

Brampton, 13 october, 1980.

Trinity Towers, 7900 McLaughlin Rd. S., Suite 109, Brampton, ON L6V 3N2.

REAL ESTATE

HAROLD WORKMAN
Real Estate Ltd.
Clinton, ON
519-482-3455

BROILER QUOTA, 20,000 plus class 2 roaster A quota, 12,120 basic layer quota, 13,000. 50,000 annual pullet production, 50 acres, modern 4,000 sq. ft. home, with built-in pool, second home, modern barns, scenic property.

PUMP AND FARM SERVICE BUSINESS, modern building, highway location, excellent income.

85-SOW FARROW-to-FINISH automated set-up; liquid manure; excellent; 385 acres, 345 workable.

182 ACRES, brick 4 bedroom home, farrow-to-finish, good land, south of Clinton.

250 ACRES, 150 workable, drained, 100 acres bush, house and barn. Near Teeswater, $210,000.

DAIRY, 50 TIE-UPS, 66 free stall, harvestor and silo, brick house, excellent building, herd and quota included, 175 acres.

DAIRY, 60 cows, large quota, attractive buildings, 3 silos, 150 acres, modernized home.

DAIRY, over 70 Holsteins, 47 tie-ups, 125 acres, brick house, quota and machinery included.

703 ACRES, 3 sets of buildings, good cash crop, 4 mile radius.

225 ACRES, 210 workable. 74 tie-up barn, second barn. Good home. $300,000 — with cattle, quota and machinery $456,000.

DAIRY 160 ACRES, 150 workable. 55 head Freestall, four stall parlour, modern barns, good home. Cattle, quota and machinery included.

We have other farms available. ASK FOR OUR BROCHURE.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

BUSINESS OPPORTUNITIES

in or near Orillia. 14 unit motel, $175,000; Family restaurant, $178,000; Nursing home, $139,000; Marina, $385,000; Variety store, $110,000; Service station with snack bar, $125,000; Cottages and Motel, $119,000; and many other businesses available. For more information call:

WALTER DEAN REAL ESTATE LIMITED,
107 Mississaga St. E., Orillia,
705-325-6193,
or Salesman:
Henry Zwiers,
(705) 326-4131.

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Excellent shoe retail business with good turnover at present, and bright future, dealing mainly in quality merchandise of leather goods and other footware. Also family-size living quarters, everything in excellent condition. Retirement reasons for sale. Asking $59,000 plus stock. Within 12 miles from Chr. Ref. Church and school.

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In good farming community with all necessary equipment to operate as a going concern. Also, three bedroom apartment included in asking price of $79,000. 12 miles from Chr. Ref. Church and Christian school.

For more information on above properties please call Peter Vanderzwaag, Broker, at ***928-3170*** *or* ***928-2868.***

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Phone: **928-3170** or **928-2868**

2,000 BROILER BREEDERS. New house and barn. Asking only $109,000.

158 ACRES good crop land. Frontage on three roads. Century brick home with 5 bedrooms. Barn set up for farrowing. Priced to sell. Contact Keith Miller.

Member of the Agri-Vision Organization.

For more information call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

300 ACRE BROILER FARM, Quota 25,000 — west of Toronto, plus beef barn for 350 cattle. Good buildings. Also, modern dairy farm, 270 acres, new barns, milk house, etc. 50 head of Holstein cows, going concern.

WANTED: 100 acre broiler farm with 20,000 quota.

Call
WM. ALLAN REALTY LTD.
416-757-3641

NEAR BRANTFORD: Country living at its best. 4 bedroom home plus apartment on 4 acres. Large workshop. On paved road. Only $88,900.

Call
CENTURY 21 Iezzi and Iezzi Ltd.
1-519-756-6366. I-538.

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or call collect, Mr. Bert Looyenga (District Sales Manager) at:
519-853-0758
or call **519-264-1020** (office).

We are in need of a young, married man, to help us on a **modern 100 cow dairy farm** in Southern Alberta. Please phone: (403) 327-8722 or (403) 824-3577. Or write: John or Ralph Ketel, Box 572, Picture Butte, AB T0K 1V0.

JOB WANTED

Experienced young man with family is seeking **opportunity in farming.** Will consider part ownership, lease or option to buy. Preferably near Chr. Ref. Church and Christian school. Willing to relocate anywhere. Please write to Box #4556, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

MISCELLANEOUS

Please help **Rehoboth Mission School** by sending your Campbell Soup, beans, V-8 and Swanson potted meat labels to: Nancy Faber, Box 72, Rehoboth, NM 87322. *Labels needed year round.*

PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

KERKHOF, Henricus, geboren te Erp, op 2-1-1916 naar Canada vertrokken in 1958.

BERKEVELD, A.F., geboren op 4-10-1934, naar Canada vertrokken in 1960, vermoedelijk B.C.

BOOGERD, Johannes Pieter, geboren te Rotterdam op 26 oktober 1915, naar Canada vertrokken in 1980.

HASSINK, Jakob, geboren te Rotterdam op 5-11-1915, naar Canada vertrokken in 1959.

PEPERS, Johanes, geboren te Breda op 22-7-1915, naar Canada vertrokken in 1954.

PLUIMERS, Albert A., geboren op 8-6-1957, laatstbekende adres te Windsor, Ontario.

VAN WELZEN, Johannes Lambertus, geboren te Den Haag op 7-10-1915, naar Canada vertrokken in 1959.

Contact:
CONSULAAT GENERAAL DER NEDERLANDEN
One Dundas Street West,
Suite 2106, Box 2,
Toronto, Ontario, M5G 1Z3.
Tel: (416) 598-2520.

REAL ESTATE

GOOD DAIRY OPERATION. 28 acres, 500 litres, no. 1 quota. 115,000 M.S.Q. 5 bedroom house. Owner renting approximately 450 acres government land. Call Art Vander Vliet.

22,000 CAGE LAYERS, basic quota. Automatic feed. 58 acres crop land. Good buildings. Vendor takes back mortgage.
Call Keith Miller or Art Vander Vliet.

For more details call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)
or Keith Miller
774-4077 (evgs.)

MINISTER NEEDED

NOVA SCOTIA: Pastor needed. The CRC Faith Chapel of Shubenacadie, NS, is looking for a minister. The congregation consists of 9 families. We are praying for a pastor with a warm personality, a deep concern for the lost and the spiritual well being of the congregation. For more information, write: W. Bokma, R.R.#1, Shubenacadie, NS B0N 2H0, or phone: (902) 758-2931, (902) 758-2352, (902) 758-2246.

BUSINESS

Let's face it!

There is a lot of value in a family picture taken in your home. Surprise your relatives with one at Christmas.

ACT NOW!!!
and call
Mrs. Vander Munnik
at
389-9626
Hamilton

FOR SALE

FOR SALE: Organ (with bench), Hammond L110. Walnut finish, like new condition. Percussion, Reverb, 2 manuals, foot-pedals, $1300.00. Phone Meville Leake, 338-2133, Harriston.

Effective November 1

The cost of
Family Announcements
will be increased to the prices shown on page 15. Higher administration (handling) costs make this increase necessary.

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of what we believe
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Complete with review questions

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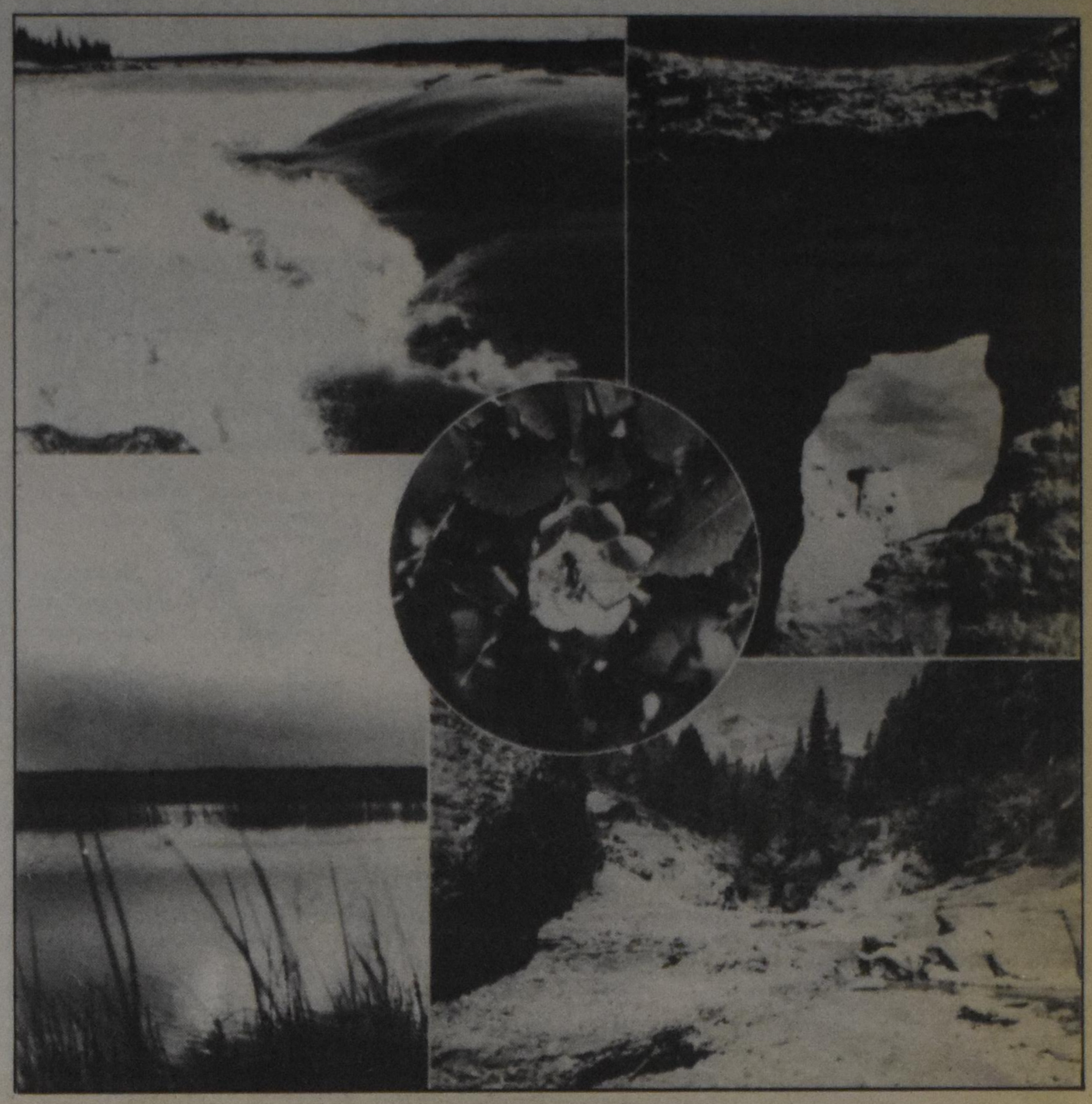

This is Alberta

A series of one hour programs to celebrate the 75th anniversary of the provice. Telecast each Thursday evening at 7:30 on XTV.

First Christian Reformed Church of New Westminster, British Columbia, Canada

NEEDS: $82,000 to finance the renovation and addition to church facilities and classrooms of $200,000.

Promissory Notes offered in multiples of $500.00 with interest payable semi-annually on May 1 and Nov. 1

Terms: 5-20 yrs. at 10% interest. Early redemption in writing will be considered 30 days prior to interest date.

Send cheque or inquiry to Administrator:

JOHN LOZIE,
7633 Rosewood Street,
Burnaby, BC, Canada V5E 2G8

Almond Blossoms

The stark loneliness of the aged whose partners for life have already been taken from them, places all those who come into daily and intimate contact with them, before a suffering which can only be understood by our Lord Himself, and by those who are left, seemingly alone.

It is to them, I dedicate this poem with the prayer it may in some measure ease their pain and sorrow.

William Suk,
Georgetown, ON

A hoary head, greyish and lost
in lonely thoughts
stares from three stories down
up to the heavens.

A sigh is heard — a prayer unspoken.

My God is this the final waiting-room
before the threshold of eternity...
must I in utter loneliness spend here
my final moments and my dreams?

A tender arm now reaches out:

My child, says He, the Lord of life,
death is no more, a new horizon will arise,
and all your tears I'll wipe away Myself,
for Jesus' sake.

A hoary head now bows; eyes close,
and tears drop quietly on folded,
trembling hands.

You are invited
to see and hear America's leading Christian authority on the family.

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Film V — **Dec. 9**	Preparing for Adolescence — Peer Pressure and Sexuality
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Film VII — **Dec. 16**	What Wives Wish Their Husbands Knew About Women — Money, Sex, and Children

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CANADIAN CHAPLAINCY COMMITTEE,
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Electronic church effectiveness overstated

MILL VALLEY, CA, (EP) — The electronic media is not as effective in evangelism as many believe, and actually may be counter to local churches, a Golden Gate Baptist Theological Seminary professor says. "The fact is," said G. William Schweer, professor of evangelism at the seminary, "the electronic church is just not the miraculous evangelism tool some claim it is, or that apparent multitudes think it is."

Dr. Schweer, who made his remarks during the seminary's annual academic convocation, added: "Many have been led to feel that the powerful electronic media can quickly fulfill our evangelistic responsibilities, but it simply cannot. I believe the electronic church does bring about conversions and I am thankful for every one of them, but I just don't believe it can take the place of local church."

In his address, Dr. Schweer revealed the results of a survey he performed involving 85 California Baptist pastors. According to the survey, 80 percent of the pastors feel that the "electronic church" causes people to stay at home, and almost as many feel that it is having a negative effect on the financial program of their church.

Dr. Schweer listed several "drawbacks" to the "electronic church:" the individual watching decides whether or not to view of listen to a program; investigations show that religious television does have a limited audience, particularly when it must compete against major entertainment networks; and it is one way communication, impersonal and non-relational.

Reformation Day Rally

October 31, 1980 at 8:00 p.m.

★ "The history of the Reformation and its meaning for us today." ★

Dunnville, ON, Chr. Ref. Church – SPEAKER: Dr. Robert Godfrey (Prof. Westminster Seminary)

Toronto, ON, Second Chr. Ref. Church – SPEAKER: Rev. Gregg Martin (Pastor CRC, Dunnville)

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Reformation / Church History Conference

November 1, 1980

★ Maranatha Christian Reformed Church, South St., ★ Cambridge, ON

Morning Session: 10:00 a.m. – Dr. Robert Godfrey: "Church history from Luther till 1800." *(Lunch provided)*

Afternoon Session: 2:00 p.m. – Dr. Louis Praamsma: "Church history from 1800 till present."

Registration at the door – $10.00 to cover expenses.

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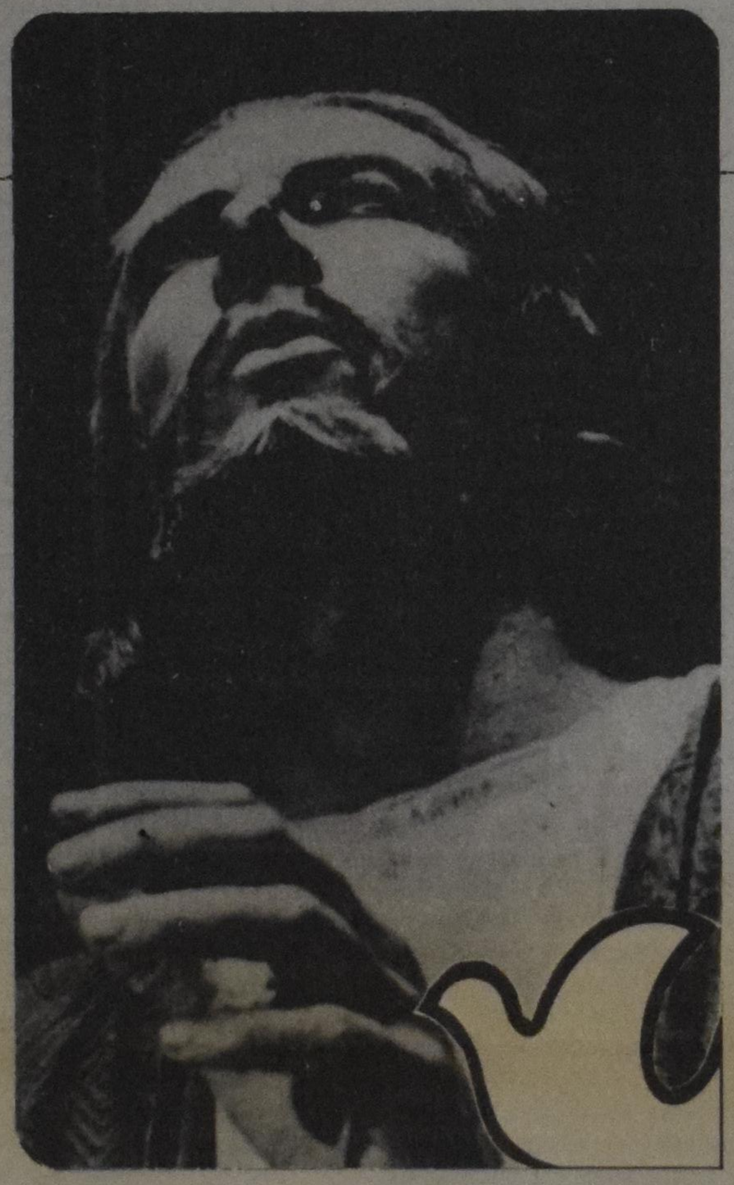

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LET'S PLAY CHESS

Editor: Pete Layer

1979 Results

For the first time in our short seven year history, two of the three groups do not have a clear winner. In fact, 7 of the 10 contestants are tied for first place. Only one player from each group will advance to the Finals, since four or six games are too much to handle for most contestants. Our tie breaking system will be used again, rewarding those who played short games. The results are as follows:

Group A:	**Won**	**Lost**	**Points**	**Total Moves**
G. Otten	1	1	1	50
A. De Weerd	1	1	1	54
B. Cooke	1	1	1	63

Group B:	**Won**	**Lost**	**Tied**	**Points**
J. Vander Geest	2	0	0	2
B. Dikland	0	1	1	½
A.J. Klein	0	1	1	½

Group C:	**Won**	**Lost**	**Points**	**Total Moves**
J. Eisen	2	1	2	101½
W.L. Boer	2	1	2	120
P.W. Lamain	2	1	2	189
K. Amsinga	0	3	0	—

The 1979 Finalists are: G. Otten, J. Vander Geest and J. Eisen. Congratulations! The Finals will begin at the same time as the 1981 preliminaries. Statistics: White won 8, Black won 3 and tied one. Average number of moves: 39.

CALENDAR OF EVENTS

Ontario

Sept. 24-Dec. 3	**Clinton:** Focus on the Family film series in the Clinton District Chr. School, Princess St.
Sept. 25-Nov. 6	**Focus on the Family** film series by Dr. J. Dobson, Mountainview Chr. Ref. Church, Grimsby, on seven consecutive Thursday evenings at 8 p.m.
Oct. 25	Trinity Christian School, 560 Walkers Line, Burlington, is holding a bazaar on Saturday, October 25, from 11:30 a.m. until 9:00 p.m.
Oct. 31	Reformation Day Rally at 8:00 p.m. in the Dunnville CRC with Dr. Robert Godfrey as speaker and in Toronto Second CRC with Rev. Gregg Martin as speaker.
Nov. 1	AACS Annual Meeting, 1:00 p.m., Medical Sciences Auditorium, University of Toronto. Presentation of Five Year Master Plan and Address by Dr. Calvin Seerveld, followed by reception at AACS Building, 229 College St., Toronto.
Nov. 4-Dec. 16	Focus on the Family film series to be shown at the Maranatha Chr. Ref. Church of **York**, ON. Tuesday nights at 8:00.
Nov. 1	Reformation—Church History Conference in the Maranatha CRC, Cambridge, ON, 10:00 a.m. with Dr. Robert Godfrey and 2:00 p.m. with Dr. Louis Praamsma.
Nov. 1	Ontario Alliance of Christian Schools annual meeting, at Durham Christian High School, Bowmanville.
Nov. 1	AACS Annual meeting at the Medical Sciences Auditorium, University of Toronto at 1:00 p.m.
Nov. 7	Canadian Christian Education Foundation fifth anniversary banquet featuring Dr. Joel Nederhood and music from Calvin College, including tenor soloist Prof. Carl Kaiser, the Chamber Orchestra, and student tenor soloist Eric Hobbs.
Nov. 8	Fall Harvest Bazaar of the Stratford and District Christian School beginning at 10 a.m. Place: Kiwanis Community Centre, Riverside Dr., Stratford. Auction will be held at 3 p.m. Something for everyone!
Nov. 8	**Back to God Hour Rally**, Rev. J. Vreeman, speaker — in St. George's Anglican Church in Guelph. Time 8:15, special music by Ontario Christian Music Assembly under the direction of L. Kooy. Andre Knevel at the organ.
Nov. 8	Fifth Singles Fellowship Day for single adults, widows, widowers and single parents at Ebenezer Christian Reformed Church, Trenton, ON. Workshops, games, banquet, recreation. Cost $18.
Nov. 8	Lakewood Christian Camp, Jog-a-walk-a-thon in Sarnia, Chatham and London at 9 a.m.
Nov. 14	Annual meeting of the Curriculum Development Centre. Speaker: Geraldine Steensma. 8:00 p.m., St. Martin Catholic School, Winchester, St., Toronto.
Nov. 15	Ontario Christian College Association annual meeting beginning at 9:30 a.m. at Hamilton District Christian High School.
Nov. 15	Lakewood Christian Camp's annual membership meeting at 1:30 p.m. in Sarnia II Chr. Ref. Church. Banquet at 6 p.m. with Rev. S. Cooper speaker and Al Luke singer.

Ambassadors in Concert
Holland Marsh: Chr. Ref. Church, November 8, at 8:00 p.m.;
Hamilton: St. John's Presbyterian Church (Main St.), November 28 at 8:00 p.m.

British Columbia

Nov. 21-22	The Department of Philosophy at Simon Fraser University will sponsor a seminar entitled "Moral Problems in Health Care," to be held at Hotel Vancouver, Vancouver, BC. Among topics to be dealt with are "Euthanasia," "Informed Consent," "Right to Know." For further information, contact the university's Continuing Studies department at 291-3298.

Alberta

Nov. 11-13	Jerome Hines in "I am the Way," sacred opera, in the Jubilee auditorium, Edmonton, at 8:00 p.m.
Nov. 21	C.F.F. Annual Convention at Lacombe Memorial Centre beginning at 9 a.m. ending with a banquet. Theme: Energy and Agriculture: Can Less be More?
Nov. 21-23	Habitat Festival for the Eighties — A family conference on Conserver Life-Style.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Oct. 31	Wed. Oct. 29	Fri. Oct. 24-10a.m.	Thurs. Oct. 23-10a.m.
Fri. Nov. 7	Wed. Nov. 5	Fri. Oct. 31-10a.m.	Thurs. Oct. 30-10a.m.
Fri. Nov. 14	Wed. Nov. 12	Fri. Nov. 7-10a.m.	Thurs. Nov. 6-10a.m.

Books

Sociology

The latest view of work

New Age Politics: Healing Self and Society by Mark Satin; published by Dell Publishing Co., Inc., New York, 1979; in Canada: Doubleday Canada Ltd., Toronto, ON; paperback, 349 pages; $5.75. Reviewed by Harry Antonides, Toronto, ON.

It may be tempting to dismiss this book as the outpourings of just another woolly-headed world reformer which can safely be ignored. That would be a mistake. I have a hunch that *New Age Politics* may appeal to many, including Christians, who are looking for a way out of the stale debate between adherents of capitalism and socialism.

The author, who is an American political activist, is convinced that the old isms (capitalism and socialism) do not work anymore. A whole new way of looking at the world is needed, and Satin sets out to do just that. Well, it's not entirely new, for he traces it back even to a few 16th and 17th century social critics and reformers. This new worldview is now emerging in many of the social movements of our time, such as the feminist, environmental, spiritual, and human potential, appropriate technology, simple living, and the humanistic-transformational education movements. Whereas the old isms focus on the economic and political environment, the New Age (always capitalized) worldview pays attention to man's emotional, psychological and spiritual needs.

Satin believes that the various jigsaw pieces of the social movements of our time are now coming together in what he calls the perpetual "third force" of American politics. This involves a new radicalism that goes to the "psychocultural roots of our problems." It is a radicalism that traces our problems not to economic poverty, not even to political powerlessness but more to a pervading sense of purposelessness, to a lack of ethics and values, of community, and to a lack of inner strength. Positively, this radicalism recognizes the existence of a force in all things that is God or Truth or Love. It believes in living and working "synergically," that is to say, by cooperation rather than conflict. It looks for those ethics and political values that will enable everyone to survive, flourish and grow. This radicalism of the third force or the New Age has also been labelled Cooperative Capitalism, Enlightened Humanism, Participatory Divinity, Politics of the Person, and Synergic Politics, among others.

The author wants to convey a dual sense of possibility and responsibility. Politics, to him, includes the struggle for power. But it is more, including "all the ways we treat one another, as individuals, as groups, and as governments; and all the ways we treat our environment; and all the ways we treat ourselves." This all-inclusive definition of politics characterizes the entire book. Ironically, it's a definition that actually dispenses with the political as a unique and identifiable aspect of human culture, but that does not bother the author of *New Age Politics*.

Satin presents New Age politics as a prescription for healing. What is the illness? He perceives modern society as a "Prison" because of the prevalent preoccupation with power, competition and possession. The "monolithic" institutions of the Prison inhibit personal growth, freedom and community since they isolate people from one another and from themselves. The way of healing is via the discovery of the ways in which man can freely shape the self through seven stages of development. Here the work of Abraham Maslow, the "father of humanistic psychology," and similar modern social scientists is pronounced. This development requires not a social or economic class analysis but a psychocultural one in which the categories are thing-oriented, life-oriented and life-rejecting.

The underlying worldview is described as trans-material — over against the materialist and the non-materialist. This worldview is the new basis of the New Age society and consists of four states of consciousness. It is summarized as a love of live, hence the frequent use of the prefix bio (and the adjective biolithic — over against monolithic.) A whole new set of ethics and values are implied in the trans-material worldview. The fourfold ethics are the ones of self-development, ecology, self-reliance/cooperation and non-violence, which are to be coupled with six New Age political values.

Satin offers a New Age political platform as a discussion document which begins with the need for defining an "absolute good" by which our life can be guided and ends with the suggestion for declaring July 5th as our annual Interdependence Day, to acknowledge that we are all one.

Much emphasis is placed on "voluntary simplicity" and the establishment of intentional communities where people would love one another, share, and live in tune with their environment. Biolithic sexual relationships and commitments would be diverse, meaning that monogamy, heterosexuality, and two-person marriage would no longer be the only "normal" relationship. The New Age society would offer a wide range of love-sex relationships, depending on one's needs and wants. The all-important thing would be to find a good person (or persons). Some might prefer to do away entirely with marital ties and move toward the communal and cooperative family. In such groups, friendship ties would be all-important, which may or may not include sexual involvement. The traditional nuclear family is identified with the monolithic institutions of the Prison from which adults and children should be freed.

Satin casts his net wide. He claims that New Age advocates were present in early American history. Among them he lists Thomas Hooker, John Woolman, John Adams (2nd U.S. President), Henry George, Frederick Jackson Turner, and Waldo Frank. This book reads like a training manual, or catechism, with frequent references to New Age publications and organizations (complete with address.) Sixty pages are devoted to New Age resources of books; periodicals; and groups, with such names as: Alternatives; Holistic Health Review; Simple Living; Federation of Egalitarian Communities; Foundation for Inner Peace; Institute for PsychoEnergetics; New Age Feminism; Zen Center. The overwhelming majority of persons and resources are American. One exception is the Canadian Ruben Nelson, author of *The Illusions of Urban Man*.

New Age Politics is a blueprint for a new society directed by a radical subjectivism. Its religion is a hodge-podge of Western ideology and Eastern mysticism, with a heavy dose of secularized psychology thrown in. Not only a new view of man but a new view of God is presented here. (The two are always inextricably linked.) We are told that the religion of those who progress through the stages of self-development relies less on the tradition of the sky god and more on the tradition of the earth goddess. A feminist author is quoted as saying that the current "unfolding of woman-consciousness is an imitation of the endless unfolding of God." Satin writes: "In this view, God isn't a noun (let alone a gender) but a verb, an endless Being; and those of us who are trying to develop our selves are at One with God, because we are challenging our own non-"Being" in Prison society and actively participating in God the Verb."

The New Age or "third way" worldview cannot deliver on its promise of healing. It is not even new, merely a modern incarnation of an old paganism. And yet I have an uneasy feeling that this heresy, because of its talk of love, simplicity and community, may lure some unsuspecting souls from the plain teaching of God's Word. While Christians are still bogged down in their disputes about the relative merits of the traditional isms, it may well be that this new religion of the New Age will be the heresy of the future. It should be seen in light of Jesus' warning about the house cleansed of an evil spirit that was subsequently reinhabited by seven evil spirits. Let the reader beware.

Historical fiction

Mennonite immigrants: strangers in a foreign land

River of Glass by Wilfred Martens; published by Herald Press, Kitchener, ON, 1980; paperback, 229 pp.; $8.05. Reviewed by Bea Vandervelde, Willowdale, ON.

River of Glass is divided into five sections which span almost two years in the lives of members of a German Mennonite family. Part One tells us why the Reimer family feels they must leave Russia.

The Mennonites have established a flourishing community in Siberia. But gradually the Russians, who hate the German Mennonites and begrudge them their success, become more and more oppressive. They want to control the Mennonites by passing laws which limit their freedom. It is as if a net is slowly being pulled tighter and tighter over them; the system is crushing them all. Father Reimer decides to sell and "...look for soil where we can plant our roots and reach for the sun and grow again."

The other parts of the book describe the difficulties the Reimers encounter as they leave their old homestead, their problems in getting passports, their constant sense of danger since they are refugees looking for a new home, and finally it tells of them making their escape across the Amur River into China.

I enjoyed the book, perhaps more the second time. During the first reading, I was much more aware of being told certain facts rather than being shown them as an integral part of the story. The persecution did not seem real enough. The atmosphere of suspense was not there until the actual flight. I felt impatience — get on with the story; when is something going to happen. The second time round this bothered me less.

Martens is very good at using imagery and there are many lovely sections.

River of Glass is a book with which many immigrants will be able to identify — both the excitement and the fear which accompany a new venture, the dreams and the reality, the pleasure and the pain, side by side. And the Mennonites, also, trusted that God was leading them; that was their strength and what kept them going in spite of hardships and even family separation.

Unions/Labour

Defender of the Canadian working man

Kent Rowley the Organizer: A Canadian Union Life by Rick Salutin; published by James Lorimer & Company, Toronto, ON, 1980; paperback, 163 pp.; $8.95. Reviewed by Harry Antonides, Toronto, ON.

This book is all about a remarkable Canadian trade unionist who never wavered from his self-appointed task to lead the Canadian workers out of their house of bondage: American "business unionism."

Raised in a Montreal working-class neighbourhood, Kent Rowley experienced the pain of unemployment and poverty from close up. In his youth he vowed to fight against capitalism and for the victory of socialism. There were many like him in the dark days of the Depression. However, Rowley was different in view of the fact that throughout his life he refused to make his peace with North American unionism, which he denounced as a betrayal of working people.

Rowley began his trade union career in the 1930s, and most of his work was among the textile workers in Quebec and Ontario. In 1952 he was summarily dismissed from the United Textile Workers of America because of his communist leanings. From then on he concentrated on establishing an independent Canadian trade union movement. He has played a major role in the Canadian Textile and Chemical Union, which together with a number of other independent Canadian unions, formed the Confederation of Canadian Unions (CCU) in 1969, serving as its secretary-treasurer until his death in February 1978.

Often denounced as communists by companies and fellow unionists, Rowley and his wife Madeleine Parent made a formidable team. Rowley believed that strikes were the best training grounds for workers, and he excelled at picket line strategy. His considerable talent in this area were often put to use, for example, in 1971 at the Texpack strike in Brantford and the 1973 Artistic Woodwork strike in Toronto.

Though he was not successful in the ways success is measured today, Rowley left his mark on the Canadian trade union movement, much to the chagrin of the leaders of the mainline unions. He engendered a kind of loyalty and trust that is rare. Too bad that such dedication was inspired by faith in a false belief and in a mistaken hope.

Nevertheless, Rowley's life has much to tell us about injustice and hypocrisy in our midst. It also demonstrates that sometimes non-Christians are more willing than Christians to practice their faith, even at great personal risk.

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Books

Sociology

A labour of love

A Way of Working; a collection of essays edited by D.M. Dooling; published by Anchor Press/Doubleday, Toronto, ON; 1979; paperback, 123 pp.; $6.50. Reviewed by Mary VanderVennen, Christian Counselling Services, Toronto, ON.

This lovely little book attempts in a series of essays to call its readers back to a concept of work as an expression of deep, spiritually-rooted personhood. The authors do not try to accomplish this by analysis of personal and social forces or by the "where have we gone wrong" approach. Rather, they draw from the Old Testament, from Jewish tradition, and Eastern mysticism to show how in diverse civilizations, master craftsmen were revered and how the relationship among the material, the maker, and the tool(s) were recognized as essentials to a person's sense of his/her own personal worth as well as his/her meaning and purpose for life.

A Way of Working is almost poetic. It is a good antidote to the secular school of thought which says that work is something to be "gotten through" in order to "enjoy life," or, among some Christians, that work is a result of the curse on Adam and therefore a kind of necessary evil which keeps us from doing "spiritual" things. Still, in a technological age, one wonders if one can develop a sense of being "one with the tool" with a computor, for example.

Worth reading and reflecting on.

Clock Wise by George M. Bowman; published by G.R. Welch Co. Ltd., Burlington, ON, 1979; clothbound, 127 pp. Reviewed by Mary VanderVennen.

"Make Every Minute Count" is the subtitle of this book, and that indeed is what it's about. With aphorisms and quotable quotes from Benjamin Franklin, that compulsive model of daily organization, to Calvin Coolidge who said, "Work is the most important thing in life," with many scripture references frequently quoted completely out of context, George Bowman tells us how to organize and control our time so that "each day has enough time for work, sleep, meals, recreation, prayer, Bible study, etc." Armed with priorities, goals, lists, short-range plans, medium-range plans, long-range plans, boxes for checking off items accomplished, and blanks for evaluation, we are guaranteed to become more efficient, more productive, more enthusiastic, more in charge of our lives, more worthy of the Lord's approval, more....

Before he became a writer, Mr. Bowman was a highly successful salesman and manager of a sales team. That's what he says, and I can believe it. But I wonder whether the man ever takes the time to look at a painting, to listen to music, to read a poem or a novel; or do those things have to fit into some box, like "recreation?" Does he ever see rhythm, colour, poetry — anything other than task-accomplishment — in his work?

I would never deny that lack of organization is at the root of many complaints about being too busy, and many (not all) of us could do with more. And it certainly is true that God calls us to account for our time. But somehow, when I read of God's work in the Bible, or see his work in his creation, I don't get the picture of a frantic, compulsive filling of each minute with something "worthwhile" which I get from George Bowman.

A Way of Working has grasped the difference. If you find that book a bit mystical, read *Clock Wise*, and you will return to *A Way of Working* with a deeper appreciation of what it can mean to integrate work into your life, and to dedicate the whole of it to God.

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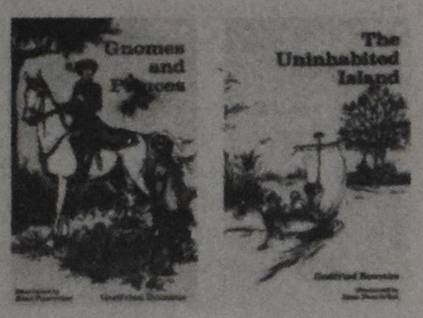

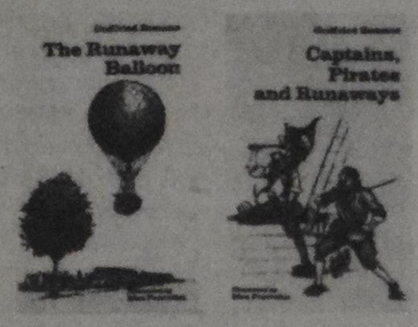

The Runaway Balloon

Ted and Fred are on a class trip. The educational part of the trip is a bore. Then it's on to the fair grounds. Before they know it, Ted and his teacher, Mr. Whitehead, are adrift in a runaway balloon.

At first Mr. Whitehead is horrified. But then he learns to see through the eager, awestruck eyes of a child, and a terrifying ride turns into the most educational—and enjoyable—part of the class trip. Ted learns aloft with his school teacher, Fred learns as he chases the runaway balloon with his parents and Uncle Ferdinand. Both boys learn about bravery and fame, love and respect.

The Uninhabited Island

"Again and again, the children's imaginative inventions lead them into danger, and sometimes disobedience. Fred and Ted are real boys—their eagerness to take the lead finds them fighting and soon sobbing—not just with pain, but also and especially with anger. Fred, Ted and Ida are blessed with parents who consistently exercise gentle authority and loving discipline."

—The Provident Book Finder

Gnomes and Princes

"In the Narnia tradition, Fred and Ted, together with Ida, the little girl that lives next door, open the small door in the stone wall to the world of a deceitful witch, three gnomes (who are actually bewitched princes), and a dying king.

"The story is a delightful medley of reality and fantasy.

"This is the stuff of real children's fantasy. From the awkward first few days at school to the magic of the forest, the characters are natural, their dialogue in translation retaining the charm of the original Dutch. Bomans has laden this tale with little nuggets of wisdom concerning goodness, kindness, friendship and obedience. The story is divided neatly into sections for cliff-hanging reading aloud."

—The Provident Book Finder

68 pages
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Ages 5-7

Captains, Pirates and Runaways

Summer vacation. Fred and Ted and then Ida, their friend and neighbor, leave home for fun and adventure. The boys visit their Uncle Ferdinand, a sea captain, and Ida goes to a girls' camp.

For both Ida and the boys, it is their first time away from home by themselves. An ordinary visit becomes an exciting adventure for the boys through the magic of their uncle's personality and story telling skills.

The Four Seasons

Willem G. Vandehulst

Author-illustrator Willem G. Vandehulst has created four quietly lyrical volumes to stimulate children to reflect on the four seasons and to see in them a sign of God's faithfulness.

Interspersed with Willy's story and the nature sketches of his father are animal stories, fantasies, and dreams. These tell us more about some of the animals in the paintings and help the children to see nature from dramatically different points of view.

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36 pages
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Fall in the Forest
Winter in the Meadow
Spring along the Lake
Summer on the Seashore

The Jolly Baker

W.G. Vandehulst

The Jolly Baker and the King from the North

When soft-hearted Baker Bumble sees the local bully tease a dog by feeding it a stone wrapped in sausage skin, he gets a sudden idea. Grinning to himself, he stoops and picks up a pine cone. Then he wraps some dough around it.

How the prickly raisin bun ends up on the plate of the evil-tempered King from the North, bringing the threat of war to the Kingdom and strange punishment to Mr. and Mrs. Bumble, is the story of *The Jolly Baker and the King from the North.*

The Jolly Baker and the Evil Doctor

Summoned by the King from the North, Baker Bumble and his wife set out for the faraway Northern Kingdom by donkey cart. With him Baker Bumble carries his secret raisin bun recipe.

While traveling through a dark forest they catch a glimpse of a figure dressed all in black with a tall, pointed hat. It is the evil doctor after Baker Bumble's recipe. How Baker Bumble eventually finds himself without his donkey, his cart, his clothes, his recipe, and dressed in the evil doctor's clothes is the story of *The Jolly Baker and the Evil Doctor.*

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